A LOOKING GLASSE FOR NEVV REFORMERS.

ANSVVERING PAVL RAINALDS, Scotishmans letter perſvvading his brother to forſake the true ancient Catholike and Roman Religion.

Made by I. B. C. Irish Prieſt.

Reſponde ſtulto iuxta ſtultitiam ſuam ne ſibi ſapiens eſſe videatur. Proverb. 26. v. 5.

Printed at Lion by Thomas Stone in the ſtreet of the hamber at the ſigne of the heart.

PAVL RAINALDS your brother deliuered me your letter by vvhich you earneſtly perſvvaded him to forſake the true ancient Catholike & Roman religion. You ſent vvith your letter à Cathologue (as you name it) confuſedly made vvithout methode or order; the one & the other containing many falshoods, impoſtures, & blaſphemies againſt God & his holy church. I vvas much moued of compaſſion to behold ſuch vvritings, repreſenting rather a ſpirit of pride & vanitie then of modeſtie or Chriſtianitie. At your brothers requeſt I made you a briefe anſvvere, vvhich you ſay

did not appeer, adding alſo ſuch inſolent & arrogant ſpeeches in your ſecond that it appeereth vvel, you can not yeeld better paiment then iniuries vvhich is the ſigne of a bad cauſe & of a baſe mind. I vvish you vvel, and I doe not intend to taxe your perſon, but your doctrine & behauiour. Although your letters deſerue not anſvvere or that any one should make eſteeme of them, being vvorthy rather of laughter then reading: yet for Gods cauſe & the commō good, and of compaſſion hoping to bring you to reaſon & truth, I hau taken theſe paines ſubmitting al my labour to the trial, correction & cenſure of the Catholike Roman Church. For if in caſe I ſay any thing that is not conforme to that vvhich hol-

deth the holy Roman Church, it is to be imputed vnto my ignorance and not to any malice, for that I am & vvilbe alvvayes ſubiect tò this ſaid holy Roman Church by the grace & bountie of God, vvhoſe name be bleſſed and glorified for euer. Amen.

PAVL RAINADS IMPOSTVRES AGAINST the Catholike Roman Church put here according his ovvn vvords.

A BRIEF DISCRIPTION OF the Babilonish Vvhoores attire.

1 THE noVv Roman religion alloVveth of ingling equiuocations, & reſerueth ſences euen in very oathes.

2. It alloVveth the buying & ſelling of ſinnes, of pardons, of ſoules.

3. It relies Vvholy vpon the infallibilitie of thos Vvho are graunted to hau bene & may be monſtrous, monſtrous, in their liues & diſpoſitions.

4. It hoodVvinkes the poor laitie in forced ignorance, leaſt they ſhould knoVv Gods Vvil, or any Vvay to heauen but theirs.

5. That teacheth men to Vvorship ſtockes & ſtones Vvith the ſame honour Vvhich is due to the Creatour.

6. That vtterly ouerthoVves the true humanitie of Chriſt.

7. That vtterly ouerthoVves the perfection of Chriſts ſatisfactions.

8. That makes more ſcriptures then euer

God made, & thunders out curſes to ſuch as vvil not add their books to Gods book; let al ſuch as add therto take heed leaſt God add to them the plagues contained in his book.

9. That erects a throne in the conſcience to a meere man, & giueth him abſolute povver to make a ſinne, to diſpence vvith it, to create nevv articles of faith, & to impoſe them vpon neceſsitie of ſaluation.

10. That robbs the Chriſtian hart of al comfort vvhil it teacheth vs that vve neither can, nor ought, to be aſſured of the remiſsion of our ſinnes & of preſent grace, and future ſaluation.

11. That profeſſeth to be a Baude in ſinne.

12. It is a cruel religion ſending poor infants remedileſly vnto the eternal paines of hel for vvant of that vvhich they could not liue to deſire, & frights ſimple ſoules vvith expectation of fained torments in Purgatorie.

13. That maketh nature vainly proud in being ioyned to God, as copartner vvith him in our iuſtification & ſaluation.

14. That requires no other faith to iuſtification in Chriſtians then may be found in deuils them ſelues.

15. That in ſtead of the ſincere milk of the vvord, hath long fed her ſtarued ſoules

vvith idle legends such as can hardly be deliuered vvith out either laughter or shame.

16. That maketh religious prohibitions of meates & differences of diet, vvillingly poluting vvhat God hau sanctified.

17. That requires nothing but formalitie in our deuotions.

18. That presumptously dareth to alter & mangle Christs last institutiõ, & sacrilegiously robb Gods people of one half of that heauenly portion vvhich our Sauiour left for his last & deareſt legacie to his Church for euer.

19. That hath bene oft died in the bloud of Princes & in some cases teach & allovve rebellion against Gods anoynted, soborneth treasons, excuseth, pittieth, honoreth & revvards the Actours.

20. That ouerloadeth mens consciences vvith heauie burdens of infinite vnnecessarie traditions.

21. That coozens the vulgar vvith nothing but Shaddovves of holinese in pilgrimages, processiõs, offerings, holy vvaters, latin services, images, tapers, rich vestures, garnish altars, crosses, censings, & thousand like toyes.

22. That in the conscience of her ovvn vntruth goeth about to falcifie & deprave al authors that might giue euidence against her

to outface al ancient truths to foist in biblionitish vvitnesse of ther ovvn forging, & leaueth nothing vnattempted against heauen or earth that might aduantage her faction & disable (if it vvere possible) her innocent aduersarie.

Al those shalbe made good if need require, as in my letter I hau made offer. You may behold in this theater of follies vvhat a choice you hau made, & I pray God you may vvith single heart & mind, behold it, vvithout preiudicate opinion, vvherin or in my letter if I hau bene scharpe, you must knovv I am your brother neither false nor malicious the lord knovveth; neither hau I charged that church (if I may truly so cal it) nor you, if you be (oh that my feares vvere discharged vvith a certaine knovvledge that you vvere not) of the same, vvith the left vntruth; if you challenge & I doe not answvere let me not be your brother. Rainalds.

THese are Rainalds impostures confusedlyblovven out vvithout any proofe; he hath more in his lettres vvhich are prolixe, yet al God vvilling shalbe refuted according the ordre of the matters as they occure.

NOte vvher I ſay (you or yours) I meane the ſaid Rainalds & his adherẽts, to vvit, Reformers, vvhich vvord containe Calueniſts, Puritans, Lutherans, Proteſtans & al the ſvvarme of Chriſtians vvho are out of the Roman Catholike Church.

Refor. that is: Reformers.
Rom. that is: Roman.
Catho. that is: Catholike.
Chu. that is: Church.
Scrip. that is: ſcripture.

NOte alſo that the vvord *pretended* ſignifieth only falſe. As if a man vvould ſay that he is an expert phiſitian: yet he hath not any knovvledge of Phiſicke; ſuch one may rightly be called a falſe or pretended phiſitian; ſo Refor. Chu. religion, & reforme is a pretended Chu. a pretended religion, & pretended reforme, byçauſe it is a falſe Chu. & religion, being only a chimer, an imagination, & a counterfaite game. As shal be proued.

THE PREFACE.

PAVL. RAINALDS, It is to you I ſpeake & anſvvere and to your partakers. Vvhen it shal pleaſe you to reade this, I pray you to enter into it vvith the ſame ſpirit & intention vvhich I hau made it, to vvit, for your inſtruction & ſaluation. The title doe inuite you to behold your face in it. If you doe ſee the truth vyhich I declare, the right vvhich I defend, the falshood vvhich I refute; you vvil admire to ſee hovv you are il perſvvaded & that the doctrine vvhich hetherto you hau embraſed is but a collection of old curſed hereſies, renued by the meanes of Sathan vvho hau blaſed into the heads of your Doctours & Miniſtres for the perdition of you & of thos vvho are ſeducted by them. The hairs of your head vvil ſtand to ſee the horrible blaſphemies vvhich Luther, Caluin, Beze & Other Doctors of your faith hau vomited & vvriten againſt the maieſtie of God, againſt the honour of his Church & againſt al the myſteries of Chriſtian religion. If it shal pleaſe his diuine Maieſtie to giue you the grace, as I vvish & deſire, to acknovvledge the truth of his diuine vvord & to ſee the shining beames of the right & iuſtice of our faith, you

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the father of the Church of Geneue as say Beze in his life.

for their father as vvriteth Beze. If you say that Caluin must not be esteemed an heretike for hauing erred in some points of faith, noe more then some ancient Catho. vvho in time past did hold erroneous opinions vvithout losing their name & reputation. I answere ther is great difference: for such fathers vvere alvvayes humble & submitted them selues to the infallible iudgment & correction of the Church; therfor they incurred not the blame of heresie: but Caluin hau alvvayes obstinatly & proudly sustained his errours against the iudgment of the Church, yea & maketh him self reformer & iudge of it and presumeth to take to him the iudment of the general counceils, condemning & iesting al vvhatsoeuer is not agreable to his particular sense: therfor he can not be excused of the crime of heresie, condemned by his ovvn proper prid & obstination in as many errours vvhich he hath sustained vvith pertinacie, as ther are of mysteries in the Christian religion. And albeit he had sustained but one errour, it is sufficient for his condemnation, being certaine that he is an infidel & heretike vvho departeth from the Church of God, reiecting obstinatly yea one article of the faith although he beleeued al the rest. Yea

Obiection answered.

Cal. l. 4. Inst. c. 9 p. 8.

Vvho is misreät in one

vvho in speake plainly he vvho denieth one article, doe not beleeue any article as good Christian; the reason is, by ca

he vvho beleeueth as a Christian & as *article*
he ought to beleeue, beleeueth bycau- *of faith*
se God hau said it; if he hath any other *he is soe*
motiue, his faith is not diuine & Chri- *in al the*
stian but human & ciuil: therfor vvho *rest.*
is miscreant in one article, he is also soe
in al the rest; for if he beleeued them *The mo-*
bycause God proposed them, he *tiue of*
vvould beleeue also the article vv- *faith is*
hich he reiecteth as he beleeueth the *the di-*
rest, seing it is proposed by the same au- *uine re-*
thoritie: he beleeueth then the other *uelation*
articles bycause it pleaseth him soe, &
therfor his faith is not diuine, being not
founded vpon the vvord of God, but hu-
mane vvhich is the origine of propet
judgment. S. Iames say: *vvhosoeuer ke-*
peth the vvool lavv, & transgresseth
one (commandement) *is guiltie of al*, by- *Vvho*
cause he keepeth the other commande- *transe-*
ments, not for the loue of God (vvhich *gresse*
should be his motiue) but by cause it *one pre-*
pleaseth him soe; for if he kept the co- *cept,*
mandemets purely for the loue of God, *transe*
he vvould also keep the precept vvhich *gresseth*
he transgresseth, being commanded asso *al. Iac. 2*
by God as the rest. It is not then cha-
ritie vvhich causeth him to keep the
other commandements but his phanta-
sie; therfor transgressing one vvillingly,
he shevveth that he keepeth not the rest
purely for the loue of God & that he is
guiltie of al: soe in the matter of faith
vvho is miscreant in one article, he is
miscreant in al, bycause he do not be-

leeue by diuine faith, that is, bycause God saith it; but by humane faith, bycause the other articles are according his iudgment. The ministres then must confesse that Caluin is an heretike for holding obstinatly not only one errour, but also diuerse errours against the faith. In some vvhatsoeuer the ministres say or doe, you see that as vvel by their limited approvving of Caluin, or by their vvhol reiecting of him, they crak the credit of the religion vvhich they preach to you. For seing their great Doctor Caluin hath so egregiously erred that he is found an heretike in diuerse principals, they are constrained to confesse that them selues may erre, yea more grosly then Caluin, they being of more lesse sufficiencie, & they giue you right to reiect them vvhen it shal please you, vvith as great libertie of conscience, as they reiect their great Prophet.

Refor. maxime is that the Church may erre.

If it be so, vvho is he that is to be beleeued among you, seing al are false & reprochable? al yours as vvel as Caluin & old heretiks may erre interpreting the mysteries of the faith & places of scriptures; then of vvhom shal men learne the truth among you? ech of you vvil draue it out of his pitt, & if your pretended Church (according your faith) may erre in the body as al the membres therof, & if she be put vpon the moving sands & phantasies of men, do you not see that she is not the church

of God vvhich is founded vpon the rock & doth mocke the flots of falshood & assaults of hel? Gods Church being most constant & true in hir propositiõs, vvhich can not faile nor lie, being as S. Paul say: *The pillar & stabilitie of truth.* Vvhich hath hir Doctors speaking al by one mouth & by one spirit in matter of faith, al declaring to be but one faith, as it is but one; al their agreement can not deceiue, nor be deceiued, noe more then the iudgment of the Church vvhich vve followv vnited in assurance, & out of vvhich you are vagabonds exposed night & day to the rages & furie of the dragon of hel, svvorne enemie of mẽ. Vvhat other remedie novv may rest for you, then to thinke seriously vpon your saluation, to depart from your errours, & to enter into the house vvherin only you may find God. This is the marke vvhich is presented to you in this final book, if you please to receiue it & to help your selues vvith it, for to obtaine the price of truth: God shal hau the glorie, your self the profit, & of the one & the other I shal hau vvith the Angels & Saints consolation in Iesus-Christ. In the meane time I vvil requeste the diuine maiestie to illuminate you vvith the beames of his grace, & to bring you into his floke, that so you may in the end enioy your part of eternal felicitie.

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FIRST CHAPTER.

HERETIKES ARE Deceiuers.

Fair vvords are heretiks marchãdises. 2. Pet. 2. 3.

THE Apostle S. Peter forsayeth: *Ther vvil come fal teachers, introducing sects perdition; & that many vv follovv their insolences, & vvit fained vvords vvil make trafike of you,* h saith (fained vvords) that is, coloure & svveet vvords, maximes, & loadstone vvhich are Heretiks marchandises pu forth for a shovv to deceiue & beguil For this is the maner of heretiks to v svveet vvords hauing often in the mouth, *The vvord of the lord, the ghosp Iesus-Christ, the spirit, &c.* Thes are the tearmes of art to buy & sel poor me soules. As S. Peter sait here; so yo Rainalds, seeme to take a faire prete by proposing for trial of your doctri

this loadstone: *That religion which most plausible contenteth nature is false; that which giueth most sincer glorie to God is truth.* This is a faire propoſition & loadſtone which you giue for à shovv, but vvhether the reſt that followeth is conforme & agreable to it, that is the queſtion. You put in practiſe the deceit of heretiks colouring & cloking their fained & falſe doctrine either vvith places of ſcripture vvhich they corrupt, or faire propoſitions, by reaſon they knovv holy ſcripturs & ſuch propoſitions are not eaſily reiected; but their intention is only to abuſe the vvorld. Vve muſt then take from you & your miniſtres your proper doctrine to be that vvhich you teach againſt the Catho. Rom. faith, & vvhat good you ſay in the folds of your faire propoſitions is but contradiction & deceit to hide your peruerſe doctrine. *Cal. con.* Vve may ſee this deceit in Caluin vvho *feſſe the* couereth his nevv & falſe doctrine by *real pre* faire maximes of truth contradicting *ſence. l.* him ſelf. For example, Caluin ſaith, *that* 4. *Inſt.* *the faithful eateth really the body of Chriſt; c.17. n.* *& that it is taken realy & ſubſtantialy.* Do 6. 15. not ſuch eating of neceſſitie ſuppoſe the 24. *be* real preſence? yet Caluin holdeth for *denieth* certaine that the body of Ieſus is not *it ibid.* preſent in the Sacrament of the altar, *n.*5.32. & beleeueth it is only a figure, & ſaith *& l. de* that the body of Chriſt is as farre di- *conſenſu* ſtant from the holy Sacrament as hea- *cum Fi-* uen is from earth. Caluins faith & do- *gurinis.*

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Cal. 1. *Inst. c.* 17. *n.* 5. 6. *& l. de predest. eter.* *teacheth contrarie in c.* 4. *Math* *Cal. in c* 3. *Ioa.* *he say contrarie* 4. *Inst. c.* 16. *p.* 26.

ctrine is that God is author of sinne; yet in som places he do so couer & maske his blasphemie, by speaking so vvel of Gods goodnese, that a man vvould esteeme Caluin to be a Rom. Cathol. & saith that the vvil & forknovvledge of God is not the cause of sinne. Caluin teacheth that none is saued vvith out baptisme; yet in his institution he denieth it. Vvhen Calu. then say any truth, that is not his doctrine, but hypocrisie, contradiction, & palliation vvhich he bringeth to couer his nevv poisoned doctrine, Therfor vve must bevvare of such faire maximes & loadstones: for vvhen a Doctour speaketh vve must cōsider not only vvhat he say, but also vvhat he ought to say, & vvhether he doth agree vvith his ovvn maximes & antecedents. You imagined by your maxime & loadstone to shevv vnto vs the truth, but your doctrine is right contrarie to your loadstone, & you make cleerly appeer that your faith & religion is but an imaginarie faith & chimere, vvhich by Gods help shal appeer both by your ovvn loadstone & proofes folovving, & consequently you shal see, that you are il persvvaded, & that your religion giueth al to nature, & giueth noe glory to God.

CHAP. II.

The Roman doctrine giueth not to nature.

THE Catho. Rom. religion, vvhich I embrase, is so farre from giuing to nature, that it taketh from nature vvhat you & sensual persones vvould judge to be necessarie: for it keepeth dovvn & restraineth nature in such sort, that it maketh nature continualy to carie the crosse, & to renounce hir self to the imitation of Iesus vvhose vvhol life vvas a continual crosse. For our Rom. religió vvhich is vniuersal through out al Christendome (vvhich can not be said of your cõuenticle of thre dayes old) knovveth vvel to make nature to abandone & forsake parents, frends, pleasures, riches, & to make hir self poor for Iesus, as did the Apostles solovving Iesus Counsel. It appeereth that you are ignorant of the doctrine of the Catho. Rom. religion, for scarce do you alledge rightly any article of our beleife. Vvher did you euer see eny of ours teach, that man prepareth him self to iustificatió vvithout grace? or that the Pope remitteth future sinne? or that indulgences are graunted to dispence vvith sinnes afterwards to be committed? or that in true

Rom. religion is the imitation of Iesus. Math. 19. v. 21. 27. 29.

Ralds calumnies.

contrition an expreſſe purpoſe of newneſe of lif is not neceſſary? or that the act of Sacraments conferre grace vvithout faith? or that vve vvorship ſtocks & ſtones vvith the honour due to God? thes & many more calumniations you falſly impoſe vnto vs either of ignorance or malice, being vvel knovven that our doctrine is not ſuch. Our Catholique religion holdeth firmly that the formal cauſe of mans Iuſtification is the grace of God: according S. Paul. & vvil han man to be free *in chooſing lif or death.* as diuerſe holy ſcriptures teacheth. Vve teach *that noe man is aſſured of his ſaluation,* as ſay holy ſcripture: & *that vvith fear & trembling vve muſt vvorke our ſaluation:* & vve muſt punish the body by S. Pauls example, fearing our ſelues be not reprobat: our religion knoweth vvel to mortifie the flesh by faſtings & abſtinence, imitating the Apoſtles & Chriſtians of the primitiue Church: & preferreth virginitie conſecrated to God, befor mariage vvith S Paul: & vvith S. Iames ſaying, *that onlie faith is not ſufficient to obtaine ſaluation:* & teacheth vvith Ieſus that *vvho vvil enter into the kingdome of heauen muſt keep the commandements:* & ſaith *vve are renued & ſanctified in the bloud of the lambe by baptiſm* according S. Peter; & S. Paul ſaying, *you are vvashed. you are ſanctified in the name of our lord Ieſus Chriſt.* Our religiō teacheth according holy ſcripture that God in

Roman doctrine
1. *Cor.* 6. 11.
Ro. 5. 5. & c. 6.
Ge. 4. 7
Deutr. 30. 15.
Eccleſ. 15. 17. & 9. 1.
Phil. 2. 12.
1. *Cor.* 7. 38. & c. 9.
Iacob. 2. 24.
Math. 19. 17.
1. *Petr.* 3. 21.
Tit. 3. 5
Epheſ. 5. 26.
1. *Cor.* 6. 11.
Ezech.

duceth noe man to cõmit sinne, neither vvisheth the perdition of sinners: & vve endeuour to obtaine saluation cooperating vvith Gods grace, as did S. Paul. Loe here you see part of the Catholike Roman doctrine; vvher can you find in scripture eny formal text against any point of this doctrine? vvhich is vvholy contrary to your pretended religion. If novv you say that this our doctrine giueth al to nature, do you not accuse Christ & his Apostles that their doctrine giueth al to nature, & that it giueth noe glory to God? vvhich is to blaspheme, as your self say, *egregiously.* 18.23. *Ps* 55. 1. *Cor.* 15.

CHAP. III.

Reformers holdeth the doctrine of old Heretiks.

HAVING shevven that the doctrine of our Rom. Religion giueth not to nature you are to knovv that your religion giue to nature al hir contentments, as appeer not only by your corrupted maners & licentious lif, but also by the peruerse & false doctrine of your pretented reforme; vvhich may be compared to the spiders vveabe made to take flies, that is, to take rather foolish, ignorant, & lecherous persones, then to hold vvise, learned, & vertuous men. And to speake, as your self say, *inge-* *Similitudes of thenevv pretended reforme.*

nionsly from that I hau hard & reade, your religion is like to a certaine God vvhich the gentils made of al sort of vvood; for it seeme to hau found the key of hel to open & bring forth al the old condemned heresies buried befor in the depth, as the Manicheans platforme of religion vvas a collection of precedent errours: so your pretended reforme is but a collection gathered of al sort of heresies, as a pached coate ful of ragges: for your religion vvith the Luciferians censure & argue Gods Church, saying that it hath erred in the faith: & vvith the Donatists, Iulianistes proclameth hatred against the sea of Rome; vvith the Tertulianistes you reiect & storme against the Churchs traditions: vvth the Saturnians you receiue of scripture vvhat make for you, & you falsifie & reiect vvhat make against you: & vvith the Montanists you bost to hau the holy Ghost & the povver to decerne canonical books: vvith the Manicheans you say baptisme hath noe force to vvash avvay sinnes: you insist vvith the Pelagians that Christians children are sanctified from their Mothers vvombe: and albeit they die vvithout baptisme, yet you say they goe to heauen. Of this heresie the Seleucians taught that baptisme vvas not necessary: The Massilians & Armenians taught that the Sacraments conferred noe grace, yours say the same, teaching that they are only signe

Old & nevv heretiks doctrine.

signes of grace, & that they hau noe more vertue then the Ievves Sacraméts, & so you take avvay the dignitie of Iesus Sacraments, reducing them to the stampe of Moises Sacraments vvhich cõsisted in signes & Shadovves: vvith the Nouatians you make al sinnes of equal malice: vvith the Montanists you denie that Iesus left povver in the Church to remit sinnes: the Audians said that Sacramental confession vvas not necessary, you say more proudly that it is superstition & inuention of men: vvith the Florinians you make God author of al sinne & iniquitie: vvith the Simoneans & Manicheans you denie man to hau freevvil to choose good or bad: vvith the Pelagiãs you assure your selues of saluation: vvith the Eunomians you say that man is iustified by only faith: vvith the Simonians you contemne good vvorkes, saying they hau noe merite: vvith the Ptolemaids you hold that Gods lavv is impossible to be kept: vvith the Adamits you acknovvledge not subiection to higher povver; for Caluin much fauorising rebellion, disorder, & confusion assureth that the libertie promised to vs in the ghospel is not subiect to king nor Magistrate among men: Heluidians & Iouinians equalised mariage to the mérite of Virginitie: the Montanistes vntied the bond of mariage vpon euch toisome suggestion of their vnbridled lecherie; the same do yours, vvitnesse Rester.

mariage is not indissoluble.

your custome of procuring from the Ministres, diuerse sorts of diuorces, as in case of adulterie, of absence, of discorde, of sickneſse, or such like which daily is put in vre in your Sinagogue: yet Christ say: *what God hath ioyned, man doe not separate.* Vvhen you vvil not hau Matrimonie for a Sacrament, but as a contract vvhich may be looſed as other contracts, vvhat difference make you betvveene your mariages & mariages of Ievves or heathens vvith the Sabelliās you contemne the vovves & obſeruations of the Euangelical counſels; & vvith the Nicolaitts you vvil not hau nor allovve the celibat life: & that vvhich is vvorſe vvith the Ebionists you vvil hau none to keepe chaſtitie, permitting ech one to liue according his ovvn ſenſe & appetite: vvith Vigilance (vvhom S. Ierom cal Dormitance) you endeuour to blovv avvay the chaſtitie & continencie of Clergie men: the Maſſilians reiected the Sacrament of holy orders, ſaying obſtinatly that the holy ghoſt is not giuen in this Sacrament, you follovv the ſame errour: vvith the Donatiſts you denie the real preſence of Ieſus in the Euchariſtie: the Arrians held that Maſſe ſhould not be ſaid for the dead, you more audaciously neither for dead nor for liuing; breaking the altars as the Manicheans, taking avvay Purgatorie & effacing pietie tovvards God & man, liuing & dead as much as lieth in

Math. 19. 6.

you: the Pelagians blamed the Eccle-siaſtical ornaments: Vigilance ſcoffed the burning of vvaxe tapers, doe you not imitate them? vvith the Heluidiãs & Neſtorians you vvil not acknovvledge the moſt bleſſed V. Marie, nor the Saints: vvith the Cathars you contemne the inuocation of Saints: & vvith Vigilance you ieſt the veneration of Saints reliques: Zenaias the Prince of Iconoclaſts moſt impiously ſaid that the Images of Chriſt & of the Saints muſt not be vvorshipped: the Euſtachians called the Images of Chriſt & his Saints, Idols; & that vvorshiping them vvas Idolatrie: the Amoneeniſts caſted dovvn the Saints Images, & Iulian the Apoſtat pulled dovvn Chriſts Image, & could not endure the croſſe to ſtand befor him; do you not follovv thos execrable men? Simonians held that miracles vvas abuſe & vvorks of Sathan, the ſame ſiniſter imputation & slander is sepeated by yours, vvho ſeing the many vvonders & miracles, yea ſtupendious effects in Gods church as ſurpaſſe the ſphere of nature, do referre al to Nicromancie, ſorcery, & ſecret couenants vvith the diuel: the Gnoſticks reproued faſting: & the Arrians ſaid that none should be conſtrained to faſt but vvhen it pleaſed mans deuotion; you alſo vvil not keep any faſt of lent, nor imber dayes, nor vigils, nor any time ordained by the church, but you vvil faſt

vvhen you pleafe, vvich is very rare, & ſomtimes as the Manicheans, you faſt vpon ſunnday in deſpit of the church vvhich do not command faſting vpon that day: ſo vvith Epicurians you vvil not haue faſtings, & shortly if God do not open your eies, you vvil beleeue noe more in God vvith the Atheiſts. Al thes hereſies are taught by you & amplified vvith nevv additions, & you defend them vvith more greater obſtinatiõ that you knovvthem to be condemned by the vniuerſal iudgment of Gods Chu. al your doctrine (except vvhat you beleeue vvith vs) is but a heap & rapſodie of old curſed condemned hereſies: this is ſo euident & true, that you can not denie it: & you are conſtrained to confeſſe & allovv for your progenitours the authors of thes former hereſies. Novv to vſe your ovvn vvords: *in al thes vvho is ſo blind (but thos vvho vvil cloſe ther eies in the ſunne shine & light of the ghoſpel (that perſpicuously ſeeth not the gaine of nature.* Vvhich I proue: *the doctrine of old heretiks condemned by the Chu. maketh nature proud & giueth noe glory to God.* This propoſition is manifeſt & can not be denied; for prid hath bene the origine of al hereſies, taking from God & his Chu. their right: *your doctrine is the doctrine of old heretiks*: as appeereth here & you can not denie it. *Therfor your doctrine maketh nature proud & giueth noe glory to God.* You ſee novv by your ovvn loadſtone that you condemne your ſelf.

a diſcourſe for Rainalds.

CHAP. IV.

Reformers baites, & their agreement With the Turks.

AS Refor. doctrine is conforme & in a mannervvorse then the doctrine of old heretiks, their liues may be iudged according, for as Iesus say: *of a bad tree ther can not come good fruit.* Your doctrine being (as you see) most pernitious, it can not yeeld othef then vvicked effects: for al your corrupted manners & licētious life cōmeth of your peruerse doctrine vvhich taketh by the baite of the flesh al sort of vitious & vvicked men: for to gloutons you giue libertie to eate prohibited meate in al times, & not to fast but according their phantasie & vvhen they please, & neuer if they please: you vvill hau lecherous men to breake their vovves of chastitie & to hau their vvhoores vnder the title of vviues & couer & cloake the shame of their meritritious lif: you permit couetous men to rauish & spoile Catho. of their goods, & to robb Gods altar vvith reformed conscience: you perswade Idle & slouthful men not to doe any good vvorks as being vvithout any merite, & that faith only is sufficient to clime vp to heauen: you teach al guiltie & vvicked men neuer to confesse,

Refor. baits to gloutons

lecherous, couetous, idle, & obstinate men.

nor to do penance. By the smoke & publike crie of thes rebellious maximes are come forth great number of libertins & vitious men vvho abandoned their conscience, and vvas the cause of your multiplication in a litle time. Vvoe be to him vvho permitteth him self to be taken by such infernal baits, vvhich should be proposed rather to Turks & Infidels vvho hau not the faith of Iesus, then to Christians. Yea your doctrine is cóforme to the Turks Alchorã in many articles: the Alchoran maketh esteeme of the libertie of the flesh; you preach the same freely, vvhich is the gaine of nature: the Alchoran despiceth miracles by cause Mahomet could make none; yours also say, ther are noe more miracles in the Chu. by cause thos of your pretended reforme could neuer make any: the Turks abhorres the ceremonies of the Catho. Chu. you also detest them: they hate the crosse, & you also: they hau noe images in their mosquees; neither hau you in your temples: they make litle accompt of Iesus, for they esteeme him but a prophet & seruant of God, as did the Arrians: Caluin doth the same & do scoffe the ansvveres of the ancient fathers giuen in fauour of the Catho. faith against the Arrians: vvhosoeuer vvil marke vvel Caluins doctrine, he may see in diuers places, the faith of the Arrians, Turks, & not of the Christians; yea by Caluins

Refo. do agree vvith Turks.

Cal. in c. 10. Ioa. & in ps. 32 & in c. 16. Marc.

doctrine it hath bene noted that diuers in Poloigne, in Trāsiluany & in Hungary became Arrians, Turks, Atheists, as vvitnese Andrevv Tubing, but the cheifest agreement betvveene you & Turks cōsisteth in the hatred of the Pope, for Turks alvvayes are svvorne enemies of the Vicaire of Christ, & they stil make open vvarre against him; you are greater enemies then they against the Pope: vvhat marueil is it then that Luther & yours do so affect the Turke, reioycing at his prosperitie & greeuing at his losse? behold Luthers vvordes, after hauing vomited cruel iniuries against Cath. Princes, calling them mad, furious, beastes & men vvithout iudgment & eies saith: *Vve do not obey to thos fellovves in any vvise, either for going to the vvarre or to contribute any thing against the Turke, the Turke is tenne times better & more vvise then the Princes; vvhat prosperitie can any one hope vvith thes fooles?* Melancthon Luthers disciple giueth further encrease saying: *if the Magistrate command any thing against diuine lavv, bevvare thy self to obey but resist as much as thou maist, for example, if it command to make vvarre against the Turke*: so according this abuser, to make vvarre against the Turke is to do against diuine lavv, the same is the stile of Puritās vvho neuer preach against the Turke, neither to make vvarre against him, but rather against the Pope & Priests, that is, against Iesus & his Chu. Consider novv hovv *Vvarre*

And. Tubing cācella Academ.

Luth. ep. contra duo mādata cæsaris.

Melācth in c. 13. Rom.

againſt the Turke is iuſt & honorable.

the doctrine of your pretended reforme hath miſerably peruerted your ſpirits, cauſing you to make affectioned alliance vvith the Turke the greateſt enemie of Ieſus & of the Catho. faith, vvho liueth vpon earth; & cauſing you to hate the moſt iuſt & moſt honorable vvarre (I meane againſt the Turke) vvhich may be done in this vvorld by Chriſtiãs: for it is to recouer the countries & the patrimonie of the children of God from the hands of a cruel Tyrant the Turke vvho haue inuaded thẽ by treaſon & force, & vvho holds them againſt al right; & it is for the augmẽtation of the Chriſtian faith & for the glory of God; it is alſo for the ſaluation of an infinit number of men vvho are captiues in body & ſoule; yea it is to plante the glorious croſſe in the countries (vvhich in old time vvere ſanctified by the holy ſtepes, blood, marueils of Chriſt & of his ſeruants) vvhich this Pharao the Turke hath profaned & defiled: behold hovv your ſpirits are aliened from the noble generoſitie of our Anceſtors Chriſtians vvho in times paſt eſteemed it moſt bleſſed to croſſe the ſeas & to employ their goods & liues for to fight againſt this Barbarian the true forrunner of the Anti Chriſt: you to the contrary not only you vvil not make vvarre againſt the Turke to the imitatiõ of our Anceſtors, but alſo you put forth publike maximes in fauour of the Turke & you hinder

Christians as much as you may to make the varre of our lord & to augment his glory, & you beleeue it is against the diuine lavv to fight against the enemie of God & his sonne Iesus; yet you are so bold to say that by your religion you glorifie God.

CHAP. V.

The Marks of heresie & Heretiks.

NOvv you shal see vvhether you carie the marks of old heretiks, as you hold their doctrine. The first marke of heretiks is pride, vvhich vvas the first sinne of the Angels & man S. Augustin say: *prid is the mother of al heresie.* The ancient fathers noteth that heretiks are proud; for the proud man is curious to inuent nevv opinions, to get credit & reputation, and vvil be obstinate to be esteemed constant; & so deserueth to be punished in his ovvn darkenese & to fal into heresie S. Paul prophetiseth this saying; *after his departure, some vvould rise as rauishing vvoolues teaching vvicked things to draue disciples after them.* Terrulian say: *al heretiks are puffed vp.* The second marke is lecherie: for as heretiks are proud, so they are giuen to the vice of concupiscence. S. Cyprian calleth heretiks *corruptors & violators of virgins.* S. Ierom. pronunceth à general

Prid the first marke of heresie.

Aug. c. 8. de pastor.

Act. 20. 29.

Tert. c. 41.

2. marke is lecherie.

Cyp. ep. 10.

Iero. in

e.9.ost. maxime & most true saying: *it is most hard to find an heretike who loueth chastitie.*

3.marke is lying. The third marke is lying: for falshood is ingraffed within the bowels of heretiks. Sathan reuolting against the soueraigne truth was precipitated from heauen to hel, & of an Angel of truth became the mounster & diuel of lying with al his adherents; and as he is the king of pride, so he is the maker & king of pipering & lying; heretiks are his chil-

1.Timo. 4.2. dren for *they teach* (as say the Apostle) *peruerse things*, to wit, falshood & saith: *they speake lies in hypocrisie.* S. Peter say:

2.Petr. 2.1. *Heretiks are maistres of lies, introducing sects of perdition.* Yea al heresie is not only lying but also blasphemous against God & his Chu. & against the saluation of men. The fourth is calumniation: for as

4.marke is calumniation. heretiks are naturally lyers, so they are most impudēt & malitious to calumniat, and to take away the reputation of the innocent, and to charge false accusations & framed crimes: the world knoweth the enorme crimes; which the Arrians forged against S. Athanase, & other calumniations of heretikes degorged against Gods Chu., besids thos

2.Petr. 2.2. your self writ. S. Peter say wel *that by heretiks the way of truth is blasphemed.* The

5.marke bosting of script. fift is bosting of script.: & to abase the authoritie of ancient fathers who expound the scrip. heretiks perswade that they will beleeue nothing, say nothing, & do nothing but what is in scripture

vvhich they respect only: they say this to deceiue the better & that by their flattering to draue the vvorld after thē, they couer them selues vvith faire pretext of script. as did the auaritious leuite sacrificing to the idol, being vested vvith the ephod & garment of Gods priests: so heretiks take the script. not to expound the truth, but to colour & compose their lyes & phantasies, making it to speake according their glosses vvhich they forge in darkenese. They claime the script. but *they abuse script. & steale of it* (as say S. Ambrose) *to deceiue & to introduce their errours & prophane doctrine.* And although the scrip. is obscure & hard (as say S. Peter & as Caluin & others of your Doctors cōfesse) yet it is the common & vsual babling of al heretiks to bost & brage the script. but in effect they contemne, reiect, & corrupt scrip. according their phantasies vvithout conscience, vvithout reuerence & respect, so say S. Augustin; Tertulian Calleth heretiks *corruptors & adulterers of script*, imitating Sathan vvho teach them this trade. The sixt is crueltie & deceit: for vvhen heretiks are litle fellovves & in subiection they are simple, milde, & hypocrits; but vvhen they are maistres & haue authoritie, they are cruel & bloody vvithout any mercie S. Ambrose say that *Heretiks do spie at Iesus, persecuting him & denying him by their heresies, although they sound his name in their*

Iudic. 17.12.

Amb. in ps. 118.

August. cont. lit. Pet. l. 2. Tert. de carne Christi c. 19. 6. marke is crueltie & deceit Ambr. l. 7. in c. 9. Luc.

mouth. Christ him self compareth heretiks to rauishing vvoolues vvho are bloody beasts, saying: *bevvare ye of false prophets* (of heretiks) *vvho come to you outvvardly appareiled vvith sheeps skines, but invvardly they are rauishing vvoolues*: for heretiks by their fair vvords of hypocrisie are like deceitful foxes, & vvhen they may, they bite & slaine like cruel lions & vvoolues S. Augustin vvriteth that the Donatists vsed greater crueltie tovvards poor Catho. then the dinel vvho had povver to torment Iob, & after hauing rehearsed the furours & hostilitie of the Donatists, he concludeth *that the diuel do more harme by the deceit of heretiks, then by his crueltie*. S. Augustin & Tertulian noteth that the Tirants by their crueltie made the Christians martyrs; but the heretiks by their fraud & deceit made them Apostats; the crueltie of heretiks do kil the body, but their deceit destroieth the soule; they vvho are slaine, are martyrs: but they vvho are deceiued, are Apostats. The seuenth is the auersion from the sea of Rome; this proceedeth of the first vvhich is pride, by canse heresie vvil not hau any souaraigne superiour; this vvas noted in Simon Magus the first heretike, after in the Iulianists, & in the Greeks S. Cypryan say: *al Heresies & Schismes hau their origine from the contempt of Peters chaire*. S. Augustin marketh this auersion in the heretiks of his time, vvriting against Petilian

Math. 7. is.

August. coll. cum Donat. & ep. 122. ad victo & in ps. 39 & 80.

7. marke is auersion from the sea of Rome.

Cyp. l. 1. ep. 3.

Aug. l. 2. c. 51. cōt. Pet.

tilian, ſaith : *what hath done to thee the chaire of the Chu. of Rome?* & a litle after: *Why doſt thou cal the Apoſtolike chaire, the chaire of peſtilence?* it is then the marke of hereſie to be aliened & to hau auerſion againſt this chaire & rocke againſt vvhich al hereſie & heretiks ſtriking their heads hath perished, this rocke vvvayes remaining permanent & victorious, as Ieſus fortelleth to Peter: *the gates & powver of hell shal not preuaile against it.* The eight is diſcord & diſſention of heretiks opinions, as vvell among them ſelues as vvith the doctrine of the Catho. Rom. Chu. this proceedeth alſo of pride & of the third vvhich is lying: pryd maketh the heretike to eſteeme his ovvn Spirit & knovvledge to excel his companion, & ſo being puffed vvith ambition he ſearcheth nevv ſects & inventions, and ſtriueth againſt old, purging forth diſſention: lying alſo extendeth it ſelf to diuiſion & multiplication, for as truth is one & tendeth to vnitie, ſoe lying & falshood doe runne & fall to diuiſion: ther is but one right line, but ther are infinit crooked; the Payans & old philoſophers for not shooting right at the vvhite of vnitie & ſoueraigne truth, they fel into diuerſe errours & adored many Gods; as then the multitude of Gods in religion is a certaine argument of lying & ſuperſtition; ſo the diſcord & variance of doctrine in

Math. 16. 18.

8. marke is diſcord. in opinion.

Pryd & lying cauſe of diſcenſion.

ren. l. 1. c. 5. & 81.

the Christian faith is an infallible ma-
ke of heresie; S. Irenee noteth th
saying, *that Simon Magus sect vvas diu-
ded into thre*, to vvit, *Menandrians, Basil-
dians, & Saturnians*; & saith that th
Valentinians vvas so different in opi-
nions, that scarce tvvo heads did agre
in the articles of their faith. S. Augu-
stin say, *the Manicheans vvere deuided i
many sects*. S. Hilaire say that *the Arrian
changed as the moone, & that almost yearl
Eusebe saith the Euthycheās vvere de-
uided into tvvelue sects; briefly al Chri-
stians separating them selues from th
truth & vnion of the Cath. Rom. Chu
carieth the marke of lying in thei
discord & diuisions. The ninth & last i
obstinatiō the proper & essential mark
of heretiks; errour vvithout obstinatio
is but errour, but defended & main-
tained vvith pertinacie taketh the na-
ture, essence, & name of heresie: man
did hold erroneous opinions in th
Chu. but by reason they did not defen
their errours obstinatly against the au-
thoritie of the Chu. they did not in-
curr the crime of heresie; but they vvh
sustained their false opinions pertina-
ciously & vvould not receiue the lesso
of truth, nor the correction of the
fault, nor the counsel of the vvise, the
vvere esteemed for rebellious spirit
called heretiks & condemned for here-
tiks: such vvere the Simoneans, Nico

Aug. c. 48. de heres. & l. 3. 4. & 5. confes. Hilar. l. 2. c. 6. Eus. hist. eccle. Ieeul. 5.

9. marke is obstination. Errour vvithout obstination is not heresie.

aists, Arrians, Manicheans & the rest. Obstination then is the heart of errour, hereſie, & heretiks; it commeth principally of pride, for the obstinate louing his ovvn iudgment & esteeming his intentions better then al others, he vvil not depart from them for any reason be it euer so cleare, fearing to be inferiour in yeelding, but vvil hold stronge in his honour as victorious albeit he be ouercommed: therfor obstination is the daughter of pride, the proper marke of al heretiks & cause of the perdition of thousands. Thes nine marks are euidently seen in your liues & doctrine; & being put altogether properly marketh hereſie; although ech of them apart is not sufficient to declare an heretike. Novv to vse your ovvn vvords saying: *Euery religion bears in hir lineaments the image of hir parent, the true religion looketh like God in hir puritie; al false religions are carnal & carie the face of nature their mother & him vvhose illusion. begot them, Sathan.* Your religion then hauing thes nine former marks, must you not confesse & allovve, that she is carnal & doe carie the face of nature hir mother & of him by vvhos illusiō she is begotten, Sathā? So that according your ovvn loadstone, your religion plausiblie contenting nature is false, & giueth noe glory to God.

Obstination the daughter of prid.

CHAP. VI.

Contrarie marks in the Catholike Roman Church.

1. *Humilitie.* THE Catho. Apostolike, & Rom. religion teacheth to followv & embrase the qualities right contrarie to yours: for against pride your first marke she teacheth humilitie, as al Catho. Ro. Doctours doe shevv by the modestie of their vvritings & actions. Against your

2. *Chastitie.* second vvhich is lecherie, she carieth the crovvnes & lilies of chastitie, continencie, & virginitie; hir lavves, his books, hir sacred houses & monasteries of virgins & of religious men in al ages beare vvitnesse & striketh you right

3. *Truth.* in the face. Against your third vvhich is lying, she is alvvayes true in hir doctrine; & so true that yours could neuer convince hir of one falshood. And they vvho calumniated hir vvere after confused & caried the shame of their ovvn calumnies & framed impostures. Yea she hath often suffered vvith grea-

4. *Patience.* patience such iniuries, & she hath still proceeded sincerly & neuer accused any one vvithout truth & reason: contrary to your fourth marke vvhich is to ac-

5. *Faithful* cuse falsly & to calumniate vvithout conscience. Your fist is to be as impos-

tunate in boasting scrip. as you are bold in taking from it, in falsifiing & corrupting it: to the contrarie it is most euident that the Catho. Rom. Chu. hath preserued holy scrip. in their integritie vvith their true sense & hath faithfully kept in hir coffers thes sixten hundred years the old & nevv testament, & hovv it vvas construed by the ancient fathers & holy counceils vvith an agreement of an vniforme & heauenly spirit. Our Catho. Rom. Chu. is as farre from your fist of cruoltie couered vvith hypocrisie as earth is from heauen; for she hath alvvayes shevved hir svveetnese & mildnese in hir Martyrs & Confessours in al ages, behauing hir self in them most vertuously as vvel in aduersitie suffering vvith patience & longanimitie the persecutions of the Tyrants, as in prosperitie triumphing vvith modestie according the example of hir lord Iesus & maistre. Against your seuenth vvhich is the auersion from the sea of Rome; S. Augustin & other holy fathers doe teach that al Chu. that is, the faithful of al Chu. of the vvorld must be vnited to the Rom. Chu. vvho hath the preeminence ouer al other Chu. as the head ouer the members: for if the Chu. did not acknovvledge hir head vvho is the Pope, she vvould be as a body vvithout a head. Holy scrip. decleareth that S. Peter among al the Apost-

keeping of scrip.

6. Mildnesse.

7. Vnion vvith th. Pope. Aug. ser. 15. 16. & 26. de sanct. & ser. 124. de tepp. & cont. Donat. &

ep. 101. & 162. ad glori. Cypria. l. 1. & 4. Irene. l. 3. c. 3. Ierom. ep. ad Damas. Math. 16. 19.

les vvas chooſen & created the viſible head of Gods Church & Vicaire of Chriſt, & by the ſame right are chooſen al them vvho ſucceedeth to him in the ſame chaire, for S. Peter could not liue alvvayes & the vvil of our Sauiour vvas not only to prouide a head for his Chu. during the life of a man, but for al the time that his Chu. should continue. Behold novv hovv farr yours are from the ſpirit of God & from the doctrine of the Saints, calling the Pope by the name of Antichriſt, & hovv vaine your excuſ is to hau recourſe to the inuiſible head Ieſus to denie the viſible vvhom Chriſt hath eſtabliſhed to be obeied in him & by him: your excuſe can not better ſerue then it should ſo them vvho vvould revolt againſt their lavvful king, ſaying that Chriſt is their king; for albeit Ieſus is ſoueraigne king of al peoole of the vvorld, yet that doe not take avvay the neceſſitie of acknovvledging the viſible kings, vvhom he hath giuen for heads to rule & command the viſible membets: ſo albeit Ieſus is the ſoueraigne head of his Chu. yet he vvil haue all to be vnited vvith the viſible head of it, & to obey vnto him as to his Vicaire vnder the paine of incurring damnation & hell. Your pretenſion then of the inuiſible head to contemne the Pope is a pretext of rebellion, & doe goe excuſe you but rathe

Refor. vaine excuſe.

accuse you befor him vvhom you des- 8.
pice in his Lieutenant. Al the Doctors *concord.*
of the Catho. Rom. religion conspireth
& agreeth vvith admirable concord in
the same doctrine vpon matters of faith
albeit they vvere of diuerse humours,
diuerse countreys, & liued in diuerse
ages. S. Augustin noteth & admireth *Aug. l.*
this svveet harmony as a thing most di- *8. c. 41.*
uine, as it is in deed. The same con- *de ciuit.*
cord do appeare in al the lavvful coun-
ceils, decrees & precepts made by the
authoritie of the Rom. Catho. Chu.
albeit they vvere made by diuerse per-
sones in diuers times & places accor-
ding diuerse occasions & somtimes
against heresies as contrarie to one an
other as fire & vvater: yet ther vvas ne-
uer heretike that could finde any dis-
cordáce of matters of faith in any of al
thes. By vvhich appeereth the great
cõcord & agreemẽt of the Cat. Doctors
in matters of faith & the indissoluble
vnion of the members vnder the sou-
raigne head, vvhich vnion in the Ca-
tho. Rom. Chu. is so euident a signe of
the spirit of him vvho is the God of
peace & not of dissention, as your
eight marke of discord & dissention is
the marke of Sathan the author of re-
bellion, vvarre, & confusion. Against 9.
your ninth marke vvhich is obstination, *submis-*
the subiects of the Catho. Rom. Chu. *sion.*
are alvvayes pliable & obedient to their

superiours spiritual & temporal, vvho permitteth them selues to be easily cōducted & gouerned as lambes & sheepe by the direction both of their soueraigne head Christs Vicaire, as also of their lavvful pastors, kings, & Magistrats. This is the light & splendor of our Catho. Rom. r ligion right opposit to the darkenese of your confused pretended religion. I vvould to God you did not condescend to flesh & nature, for then you vvould open your eies to truth, & giue glorie to God.

CHAP. VII.

Refor. prid & vanitie, being ignorant of reformation, they are vvell named exterminatoure.

IT is requisit to see hovv you, Rainalds, do speake of your ovvn nature & person making your self so proud & lofty, that you seeme to be of the proud vvicked of vvhom Dauid saith: *They put to heauen their mouth.* For you extol your self abovv al other men, imitating Calvin vvho is so arrogant & proud that he tearmeth the ancient fathers but *Sophists, filthinese, & scoomes* in respect of him self. Yea speaking of satisfaction against the doctrine of the ancient fathers, he saith *they are rather*

Impudencie of Caluin l. 3. Inst. c. 4. p. 58.

ignorant; & afterward Calvin condemning the prayers for the dead (which he confesse was the doctrine of the ancient fathers) he saith *they al failed in this, & that they were but men, & therfor they are not to be imitated in this point*; so that S. Ambrose, S. Augustin, S. Ierom, S. Gregorie Nazianze, S. Basile, S. Chrysostome, & other great Doctors were but men according Calvin & by consequence Calvin, who reprehendeth them, is somwhat more then a man; without doubt some half God or some Angel of the first Hierarchie, & therfor did see more then al thos ancient Doctors, & therfor must be beleeued befor al as a new God. The Pharisean said, *he was not as other men*, but Calvin saith he is more then other men. So you Rainalds say: *that you hastened to Gods truth wherin you found what a Christian was, & after you put your self to the schoole of Gods law, & ther you knew aright what sinne was, what hell was, what you was of your self*; adding, *that you was led by Gods spirit vnto the higher schoole of Christ, wher you was taught the comfortable lessons of grace, what belonged to a Saviour, what a one he was*, (consequently what God was,) you add: *that the law shewed you your wounds, & the ghospel bound them vp & healed them; & shewed you life & led you to it, & from thence you learned to defie Satan, & by the*

Cal confesse the prayers for the dead l. 5. Inst. c. 3. n. 10.

Calvin not a man.

Rainalds vanitie.

testimonie of Gods spirit to be assured both of life & glory, & you say; *this is your faith vvherby you are iustified & made innocent in Gods sight, purified from sinne & corruption, established in grace, comforted & defended from all tentations, & finally therby ouercomming all spiritual enemies.* O glorified Saint of the reformed religion! vvhat can the vvorld say of you by such speaches, but that you are out of your right vvits & that you raue, & are caried avvay vvith the vanitie & pride of your ovvn nature? you hauing such esteeme of your self that you extol & praise your self as if you vvere an Angel: yea you seeme vvith Lucifer to ascend so hie that you vvil be like to God him self. It vvere better you had staied in vvhat you said befor, to vvit: *that you hau not good · nor can do any good of your self, & that you are dead in sinnes, & that your deserts is damnation, & that you haue matter of murning for al the dayes of your life.* This song is more decent for you then the former; for you seeme to play the Pharisean vvho vvent vp to the temple to pray, & in steed of praying, praised him self; so you making your self a young Saint, you become an old diuel.

Luc 18. 11.

Luthers foolishnesse.

Novv to see somvvhat of Luthers prid, he vvriteth vvith such insolence against Henry the eight king of England, that he dareth to say, *that the kings & Princes & Popes are not vvorthy to take of his shoes*

& saith: *he vvilbe esteemed a Saint in despit of al men.* Yea Luther say that *he maketh noe accompt of a thousand Cyprians, & of a thousand Augustins;* & speaking of scholastical Doctors he calleth them, *fooles & asses.* Is this the humilitie & vertue of thos vvho come to correct & reforme the abuses of the Rom. Chu?is this the modestie of the nevv founding ghost pelers? is it in this manner you say that youset dovvne nature, spoiling hir of hir proud ragges, & giuing glory to him vvho say he vvil not giue it to an other? & is it in this sort you say, your reforme curbeth, restraineth, & discouraged nature making hir lovve & humble? are you not rather engendred of the father *vvho is* (as God say in Iob) *the king of the children of prid?* vpon vvhat pillar do you build your religion? O hovv farrare you from Christiã religion & from the vertue of the ancient Doctors of Gods Chu!vvhose proper marke is humilitie, as is manifest in al their vvritings. Rainalds as yet to shevv more of his vanitie, alleageth the speaches of Elihu, saying: *his belly is ful, & is as nevv vvine vvithout vent, & is readie to brust like nevv bottels.* You hau found a fit comparison for your belly & spirit vvhich seemeth to be ful as S. Paul said to the Magician: *O ful of al deceit, sonne of the diuel, &c.* For the vent vvhich you hau giuen to your belly is but deceit,

Diuel is king of the prou *Iob* 41. 25.

Iob 32.

Act. 13. 10.

Rainalds belly brusteth.

& you hau brust forth many falshoods, Impostur, & blasphemies against God & his Chu. you had done better if you brusted giuing vent to your belly & spirit in prouing that you vvas led by Gods spirit to the higher schoole of Christ, that the gospel healed your vvounds, & that you are purified from sinne & stablished in grace, & al the rest you say of your self, & to hau proued your succession from vvhence you come, vvho are your progenitors, vvher is your mission & authoritie, vvho hath sent you to preach & reforme Gods Chu. thes you should hau proued in giuing vent to your belly: if you say that God hath sent you, shevv your commission as did Moises & Aaron; for the matter is not of smal importance: it is not sufficient to say that God hath sent you for *Sathan vvho transformeth him self* (as saith the Apostle) *into an Angel of light*, may say the same. The Apostle vvil hau vs to bevvare of them vvho bring nevv & foraine doctrine, & to vvithdraue our selues from them. Vve hold you then suspect, you are nevv, you are young, vve knovv you not. You can not hau your mission from your temporal Prince; for many fathers declareth that noe secular king can hau the spiritual povver of the Chu. S. Iohn Damascen saith: *I consent not that the Chu. of God be gouerned by kings.* S. Ignace

2. *Cor.* 11. 14.

Nevv doctrine is suspect.

Rom. 16. 17. *Heb.* 13. 9.

Damas. ser. 1.

Ignace biddeth al men vvithout exception, euen the Emperour him self to be obedient to the Bishop. S. Chrysostome calleth the Bishop a Prince as vvel as the king, yea & a greater. You doe not finde in the ighospel that Iesus gaue the spirituall povver of his Chu. to Cesar or to any other secular Prince. Neither are vvorldly kings made Bishops the day that they are crovvned kings. Ther are in other countryes besides England, temporall Princes vvho take not to them the spirituall povver, neither do they send to preach or teach, neither in their countryes doe preachers or teachers take their mission from the temporall povver. Vvhy then doe you take vpon you to be a reformer vvithout office or commission? seing S. Paul say: *that none ought to attribute to him self this honour but he vvho is called by God, as Aaron vvas.* If you say that Aaron had noe external vocation being called by God. Vve say that is true, by cause Aaron vvas the first of his order, therfor could not hau his calling by succession: but this is much vnlike vnto your reforme; vnlesse you vvil also confesse that you are the first of your order, vvherin you shal be easily beleeued. Againe reformation of Gods Chu. must declare restitution of light & faith. You should hau brusted & giuen vent to your belly & spirit in

Igna. ep. ad Philadelp.

Refor. hau noe commission to preach.

Hebr. 5. 4.

shevving our faith & religion to b
contrary to holy scrip. & also in pr
uing by scripture the reforme, faith
amendment, & manors of life vvhic
you intend to induce. If this you ha
done, you had giuen good vent to yo
belly. Vvithal you are ignorant of re
forming; for he vvho intendeth to re
forme or amend his house, doe not bui
an other house a part: so neither shou
you intending to reforme Gods Ch
separat your self from it making a n
nopole & conuenticle a part, knowin
ther is but one Chu. of God. More
uer seing your belly is so full & read
to brust hovv commeth that you gi
not one formal text of script. to pro
any point of your nevv doctrine. Muc
lesse vvil you be able to shevv by scri
any of the falshoods or impostors y
vomit against vs. The Ministers ha
bene often defied to shevv vs any e
presse text of scripture, that is vvitho
reproch to be contrary to any article
our faith; for to this day they ne
produced any text, albeit the Cath
hath very often asked this of the
vvhich they could not honestly denie.
then to this time you haue not found a
place of script. for you, or that ma
against vs, ther is noe hope that e
you vvill finde any. You call your re
gion, *a reforme*; but you should rath
call it, *extermination*, taking part vv

Refor. ignorant of reforming.

They haue noe place of script. against vs, or that make for them.

e Angel of hell, called by S. Iohn, *The Anterminatour*: for this Angel of darkneſe by the meanes of your hereſie hath done greater harme, deſtruction, & rauage then he did by any other hereſie. or your ſects hath corrupted the faith manifoldly; firſt deſtroying the faith of the holy Trinitie as the Tritheiſts, Caluin & Beze ſaying ech perſon hau their eſſence of them ſelues, which is to make three diuine natures vvit, three Gods; ſecondly the ſame gel exterminator endeuored to take om Ieſus his diuinitie by the Arrians, Caluin making Ieſus but Vicaire & utenant of God; your ſects alſo rabeth from God many of his diuine rfections, from Angels & Saints eir honour; from the dead their ſucur & help; from the militant Chu. any books of holy ſcript. & al the craments, Traditions, Prieſthood, riſtian ſacrifice, vovves, faſtings, ſts, pilgrimages, Churchs, Altars, hts. cenſings, reliks, Images & all od vvorks & markes of godlineſe, yea diuine & humane lavves. Vvherby ſee that your reforme hath the ht title of the angel of the abiſme led *exterminatour*. Yet after al this vvil obſtinatly ſay that you glorifie d, vvheras to the contrary you exminate & abolish Gods honour & ry as much as you may.

gel exterminator. Apo. 9. 11.

Cal. in actib. ſer uet. p. g. 1463. & 1. inſt. c. 13. n. n. 15. & har. in 22. & in 26. mat. & cont. Valent. gent. re- fut. 10. Refor. abolish al good.

CHAP. VIII.

Faith goeth befor Vnderstanding.

RAinalds you extoll your self so hie that you suppose to vnderstand the mysteries of faith, & you imagin that your smal capacitie is able to see & comprehended vvhat God hath proposed to be beleeued. Surely you can not finde any place in scrip. commanding you to vnderstand or to comprehend the matters of faith; but you shal finde many textes of holy scrip. commanding you to beleeue the mysteries & matters of faith: yea S. Iohn say *that the ghospel is vvriten*, not to the end that vve should vnderstand it, but *to the end vve should beleeue it*; & vvhen you vvil hau vnderstanding in matter of faith, you exclude your self from faith; of vvhich you boast your self so much; for S. Paul say: *that faith is of things not appeering*, & as our corporal eies serueth to conduct our bodies, so the vnderstanding is the eie of the soule to led & conduct hir to knovvledge; & vvher ther is clear sight & vnderstanding, ther is noe faith; therfor in this vvorld men hath faith, but in heauen ther is noe faith, but clear vision & vnderstanding: by this you may learn that you must first beleeue the matters of faith, otherwise

We are bound to beleeue, & not to vnderstand the faith.

Ioa. 20.

Heb. 11. 1.

you vvil not vnderſtand them; for the Apoſtle ſaith: *that vve muſt come to God by beliefe*; he ſaith not, by vnderſtanding; and vvhen Ieſus had ſpoken of eating his pretious body, S. Peter ſaid to him: *vve beleeue & vve do knovv bycauſe thou art the ſonne of God.* Marke vvell, he ſaith firſt (vve beleeue) & after ſaith (vve knovv) vvhich ſignifie that in matters of faith, beliefe muſt goe befor vnderſtanding & asyet ſaith: *that vvhich vve doe not ſee, vve beleeue.* It is then ſufficient to beleeue the myſteries of the faith vvithout vnderſtanding them. God can not be but ſuch, for if man ſhould comprehend Gods nature, greatneſe, & glory it vvould be limited by too litle bornes. The myſterie of the holy Trinitie ſurpaſſeth all lavves of natural vvit, & ought to be beleeued, reuerenced, & meaſured by the only infinitie of the greatneſe of God. If māvvil not beleeue but vvhat he vnderſtanderh, he loſeth faith & falleth to the abiſme of confuſion. This is it, that the fathers aduertiſed the Chriſtians not to ſearch in the articles of our faith the lavves of nature. Ther is nothing more dangerous for you, Reinalds, then to preſume too much of your ovvn vnderſtanding; for of this commeth, that you being preuented & preoccuvied by your ovvn proper iudgment, you vvil not followv any counſel in vvhat you deliberat, vvhich is no-

Hebr. 11. 6.

Ioa. 6. 69.

1. Petr. 1.

See not the rules of nature in matter of faith.

thing els but to make your self obstinate & stubborne; & then it is noe mareuil if you be exposed to diabolical illusions or that you fall often to most hainous sinnes. This too much holding & relying to proper iudgment is most dangerous, for of it commeth heresies, discords, & other infinit disorders vvhich happen daily in the vvorld: for the more you flatter your ovvn iudgment the greater harme it vvilbe for you. It is it that seuereth you from thos that should shevv you the truth; it is it that maketh you to seeme vvise in your eyes; & maketh you to trust to your ovvn forces; & finally to bring you to the higher degree of pride, making you beleeue that you hau noe need of any mans help. Yea Sathan hath so possessed the spirit of your sects, that ech of you hath his particular iudgment, & you vvil not depend of God or scripnor of your Doctours; for vvhen ther is any proposition or maxime of Caluin or Beze or others of your Doctours shevven you to be absurd & that you can not denie it: then you answvere that you are not bound to Caluin or Beze, & that your faith doe not depend of them: by vvhich you signifie that you hau your ovvn beliefe & your ovvn God a part. Vvhen you are pressed to declare vvhat rule do you follovv in your beliefe? you answvere that it is the vvord of the Lord vnderstood, not according the

Danger of priuat iudgment.

Resor. priuat spirit.

common ſenſe of the Catho. Chu but according yourovvn ſéſe, &if as yet you are asked vvho maketh you preferre your priuat iudgment befor the common ſenſe of the vvhol Chu? you ſay as Caluin, that you muſt follovv the truth, & that the ſpirit of the Lord doe tel you in conſcience that your intelligence, & not any other, doe hold that truth; ſo you imitate the Anabaptiſts vvho deſirous to commit adulterie or other vvickedneſe, they ſay that it is the ſpirit of God vvhich ſaith to them, that they muſt doeſo. In this ſort al the queſtions, doubts of ſcrip. the ſentences of the fathers & Doctours, & definitions of the counceils are iudged & cenſured by your particular imagination & conſcience vvhich is the pride of Caluin. This is the ſpirit of your ſect leading you to many errours, & making you to beleeue all, to ſay all & to doe all according your priuat ſenſe. Of this proceedeth a great pride moſt vvicked & iniurious to God; for it giueth the title of diuinitie to proper iudgment, & maketh you to honour, adore, & obey it as the ſpirit of God, vvhich ſpirit of God you contemne & all other iudgment as inferiour to your priuat iudgment. He vvho is caried vvith the vvinges of this preſumption riſeth vp him ſelf abovv all that is; & ſuch proper iudgment is moſt hardly acknovvledged & ſurmounted, by reaſon it hath hir

Cal. 4. Inſt. 9. n. 8.

Priuat iudgmẽt

hardly ouercomed.

force & kingdome of the bottome of the heart vvher hir strong imaginations are inclosed; vvhich is cause that easily you are induced to faine newv inuentions, & fall to errours & great sinnes, youimagining alvvayes that your priuat spirit is the spirit of God, vvheras it is the spirit of Sathan vvho bloweth & deceiueth you, & maketh you dote & raue, & to commit such or such actions be they euer soe exorbitant. This vvas seen euidently by experience in al Arc-heretiks, many of them surpassing the abomination of execrable Idolators: &

Anabaptists folie.

specially it is in the heresie of Anabaptists your cousins to vvhom noe sinne is displeasant, be it euer soe villaine & detestable if their phantasie doe say it or their belly doe couet it. all is diuine inspiration, all is the spirit & vvil of God vvhich moueth them to desire & accomplish their vvickednesse. Ther is an other thing that troubleth the vnderstanding, to vvit, certaine curiositie in

Danger of curiositie.

searching all vvaies possible to penetrate & vnderstand diuine secrets either by speculation or by reading or hearing others; out of such, men draweth often the poison of heresie: for mans vnderstanding being naturally inclined to knovv & vnderstand, if vvith this you giue & let it hauethe bridle & vvil spurr it forvvard vvith the sting of curiositie, it vvil runne & permit it self to be

caried avvay by vnknovven vvaies & in the end of neceſſitie it muſt loſe it ſelf: diuine & celeſtial things exceedeth the capacitie of yonr vnderſtanding & vvho ſearch them too curiouſly shal remaine darkened by their too great ſplendour; for if your corporall eies are not able vvithout danger of loſing your ſight to behold fixly a long time the body of the ſunne, hovv can your vvit limited & boraed be able to comprehend the ſupernaturall reuelations come from God vvho is infinit & vvithout any borns? *vvhoſoeuer lode him ſelf vvith a burden greater then his forces are able to carie, he vvil remaine vnder the vveight.* Your vvit then is too litle & vveake to meaſure diuin myſteries; let this ſerue to anſvvere you ſaying: *you vvil not reſt in implicite faith.* & you add vvithout any proofe, that vve make nature vvanton & lavvleſe, by cauſe vve ſay, it is eaſie & ſafe to beleeue as the Chu. beleeueth. Vvheras to the contrary, as you may novv ſee, it is you that make nature both lavvleſe & proud, not ſubmitting your iudgment, & preferring your litle capacitie befor the doctrine of Gods vniuerſal Chu. vvhich can not erre in matters of faith. Vaine glorie is alſo moſt dangerous & openeth the gate to many errours; for vaine ſpirits deſirous to get honour & eſteeme, hauing put forth peruerſe doctrine vvith ſome apparence of truth, ſeing their doctrine

Implicite faith is good.

Danger of vaine glory.

afterward reprehended, they will stand & hold obstinately their errour, fearing to be esteemed ignorants or that their credit shoud be abased; therfor they remaine obstinat & so they become perfect heretiks. For it is certaine that presumption & pride, proper iudgment, curiositie, instabilitie of youth, libertie of blood & flesh, desire of honour & esteeme, & the confidence which man hath of his owen capacitie founded vpon some natural talent, hath bene the perdition of the most part of heretiks, & hath conducted them into diuerse errours against their proper conscience, & hath seuered them from God & his Church & hath caused them to cast of the sweete yoke of Iesus to precipitate them selues into the abymses of wickednesse we must pray God that he will vouchsafe to hau pittie vpon the errats, & to dispose their obstinate hearts, that they may heare his diuine voice & open their eies to the light of truth, whereby they may forever glorifie God.

CHAP. IX.

Dissention of Refor. doctrine.

I declared before that your reforme is without forme, & is in deed a defor-

me, ſtrife, & diſſention: for your cheife Doctours are diſcordant & diuided in their doctrine & principall matters of faith, not only betvveene themſelues, but alſo they contradict themſelues. This is moſt apparant in their books. Luther & Zuingle did hold as vve doe that ther vvere ſeuen Sacraments; after they vvil hau but one only, & after they put tvvo. Melancthon more ſufficient then his maiſtre putteth three & leaueth in the end foure: Caluin vvil hau but tvvo. Luther ſaith, Infants hath in them original ſinne of vvhich they are purified by baptiſme: Caluin & Zuingle holds that they are ſanctified from their mothers vvombe, ſaying that baptiſme is not needful forthem. Luther teacheth that concupiſcence is a ſinne; Zuingle denieth it Luther ſay, the body of Chriſt is in the Euchariſtie togither vvith the bread; Caluin & Zuingle ſay it is but bread & ſimple figure of Chriſts body. Luther & Caluin holdeth that man hath not free-vvil; Melancthon ſaith it is a horrible lie & furie of the Manichean: to denie it, & ſaith vvel, but after he tourneth his tongue followving Luthers opinion. Luther held firſt (as ſaith George maior) that good vvorks vvere neceſſary for Saluation, but Caluiniſts & Lutherans beleeue it not. Luther & Melancthó ſaith goodvvorks are meritorious

Refor. diuiſion Luth. de cap Babil. Iohn. Zuing. in Cathe. Luth. ad valden. Philip. melanct. anota. 31. in apolog. & 32. in Luca.

Geor. maior de oper.

in this life & profitable for the next; the Calueniſts ſaith the contrary. Luther ſaith the inuocation of Saints is good; Calueniſts denieth it. Some Lutherans vvill hau Images in the Chu. other Lutherans vvill hau only the Crucifix; others vvith the Calueniſts ſaith al veneration done to images is Idolatrie. Lutherans vvill hau the feſts to be kept; Calueniſts vvil not. Luther ſay it is noe offence to pray for the dead once or tvviſe; Calueniſts & Lutherans ſaith it is alvvayes an errour & ſuperſtition, by cauſe (ſay they) ther is noe purgatorie. Luther & Bucer beleeue that S. Peter vvas Bishop of Rome; Caluin endeuoreth to proue the contrary; albeit he after confeſſeth it vnvvillingly. Caluin vvith his troupe holdeth for an article of faith that the Pope is the Antichriſt; Bucer ſaith it is an errour to beleeue it, & ſaith vvel. Luther holdeth zuingle for an heretike, & zuingle holdeth Luther for an heretike & they both ſaith truth. In this maner they ſtriue one againſt an other, head againſt head, that they may the better deſtroie them ſelues by ther ovvn diuiſions. As Chriſt ſaieth: *eth kingdome deuided in it ſelf vvil fall to ruine.* For by heretiks ovvn diſſentions, their hereſie is extinguiſed & Gods Church. enioyeth peace. By cauſe as ſay S. Hilaire: *the vvarre of heretiks among them ſelues is the repoſe of the Chu. & the ruine of their*

Luthera. in ord. Eccleſ. vitemb. Luth. ad nobiles germanos.

Cal. 4. inſt. 6. p. 15. confeſſe s. Peter vvas in Rome.

Diuiſion à ſigne of ruine.

Lrc 11. 17.

S. Hilai.

their errour is the gate of their ſaluation. Luthers
Novv ſee Refor. contradicting their contra-
ovvn opinions. Luther vpon the tenn dictions
command. holdeth the interceſſion of ſer. de
Saints; vvriting to Valdenſes he denieth 10. præ.
it. In the conſolation of the afflicted he ad vald.
approueth the feſts; othervvher he de ador.
ſaith, let all the feſts be abolished. ſacram.
Againſt the Doctors of Louain he cal- In conſol
leth the Euchariſtie a venerable & ado- pro labo-
rable Sacrament, as containing the bo- c. 6. l. de
by & blood of Chriſt; vvriting to Val- obſer. ec-
denſes he denieth al. One vvher he ſaith cl. cerem.
the blood of Chriſt is in the chalice; Contr.
other vvher denieth it. One vvher he Louan in
ſay the communion muſt be done vnder viſit. Sa-
one forme; other vvher ſaith vnder xoni. l.
both formes. One vvher he approueth ad vald.
auriculere confeſſion, & often ſaith that l. ad
the penitent receaueth abſolution of Bohem l.
his ſinnes; but other vvher ſaith it is a de capti.
commandement of the Pope, therfor he Babilo.
vvil not confeſſe, ſaying it is ſufficient Str. de
to confeſſe to God only. One place he confeſ. &
confeſſeth Purgatorie; other vvher ſaith penit.
it is a diabolical poiſon. In his bankets In domi-
he beleeueth, ther is a hel albeit he nica Ra-
knovv not vvhat it is; (Rainalds is mo- miniſ.
re ſufficient ſaying he ſavv vvhat hell In diſp.
vvas) but vvriting vpon Ionas, he ſaith typſica in
ther is noe hell but in painture, & that art. conc
all the diuels are in the aire. In this ſort Matoue.
Luthers vvritings are mixed vvith op- In ſer.
poſitions. Yea the learned Coccius ga- conuin.

In c. 2. Ionas. thered foure score manifest contradictions out of Luthers books. Melancthon keepeth close companie vvith Luther, & freely confesseth his inconstancie vvriting to Luther thus : *vve change euery day many things in the Apologie, for they must be changed & be accommodated according occasions.* Novv you shal see hovv Calnin doe hold *pro & cotra*, being more ambiguous & inconstant then the former Rabbies : yea it is most hard to knovv his resolution, but only vve see that he continueth vnresolued. Caluin say the body of Christ is in the Sacrament, & that he is inseparable from the signe, & that he is taken realy & substantialy, & that his substãce falleth frõ heauẽ as through a pipe; he saith other vvher that Christ is ther, but by signre, & that his substãce is as farr frõ the Sacramẽt as heauen frõ earth; & after Caluin turning & returning here & ther, concludeth that Christ is in the Sacrament only by faith, & in this he planteth him self (by faith) vvhich he neuer vnderstood, & vvhich you neuer vnderstood, neither vvil you euer vnderstand it, by cause it is an obscure & fained cogge cast vnto your eies. In explicating the scrip. Caluin is alvvayes like him self, that is, doubtful & vncertaine vvriting vpon S. Luke saith, nothing is impossible to the vvord of God; vpon Esay he saith it is a dreame & blasphe

Melanc. ep. 2. ad Luthe.

Caluins contradictions. l. 4. Inst. c. 17. pa. 6. 10. 15. 19. 24. 32. & 33. Ibid. pa. 30. & l. de consens. cum Tigurin.

Cal in c. 1. Luc in c. 23. Esay.

mie to ſay that God can do all by abſolute powver. Vpon S. Mathevv he ſaith Adam ſinned by his ovvn freevvil, & it is not the vvil or preſcience of God that is cauſe of ſinnes but the malice of ſinners; yet he ſaith in a hundred places that man hath not freevvil, & that God is author of ſinne, & that Adam ſinned by cauſe God vvould & ordained ſoe, as other ſinners. Vvriting to the Polonians he approueth the names, *Trinitie & perſonne*; after vvriting to the ſame Polonians he reiects them as barbarous names. Vpon S. Mathevv he ſaith, al the affections of Chriſt vvas vvithout ſpot or any vice; yet in his inſtitution he denieth it; & other vvher he maketh Chriſt a ſinner & culpable of malediction; vvhich is falſe, for Ieſus vvas not any vviſe in him ſelf a ſinner, nor culpable, neither had he any thing cõmon vvith vs but only humane nature vvhich could not ſinne, being vnited to the diuinitie, therfor S. Paul did not dare ſay that Ieſus vvas a ſinner, albeit he caried our ſinnes vpon him, but ſaith only that he came vvith the likneſe of a ſinner. Caluin vpon S. Mathevv ſaith that Chriſt did not doubt of his ſaluation vponthe croſſe; yet in his inſtitution ſaith that Chriſt endured the horrible torments of a damned, that is, that he deſpaired; for that is the true & horrible torment of the damned. I ask of

& l. de prædeſt. Cal. in c. 4. Math.

Ep. ad Polon. & ep. ad Poloni. vlt. editi. an. 1563. Cal. in 4. Math. l. 2. inſt. 16. n. 12. & in 3. Gal.

Caluin inſt. 26. Ma. l. 2. Inſt. 16. p. 10. & 11.

vvicked Caluin, vvhy should Ieſus ſuffer the paines of hell? Surely not for his proper offences; by cauſe *he committed none*, as S. Peter ſaith. For *he vvas vvithout al ſinne*, as ſaith the Apoſtle. Caluin ſaith he endured the torments of hell for our ſinnes, & this to haue bene the price of our redemption, & if he had not ſuffered the paines of hell, his death in the croſſe had not bene of any valour. But this is moſt falſe, & expreſly againſt holy ſcrip. the Apoſtle ſaying. *Chriſt humbled him ſelf, being obedient vntil death, & to the death of the croſſe; therfor God exalted him.* Behold hovv ſcrip. attributeth our redemption to the death & blood of Chriſt ſaying: *therfor God exalted him.* Vvho did euer, befor Caluin, attribute our redemption to the paines of hell? truly not the Euangeliſts vvriting Chriſts paſſion; neither Eſay, nor Dauid deſcribing Chriſts afflictions; neither the fathers, nor holy counceils. And truly it maketh againſt Caluin, vvhat the Saints crieth in heauen: *O Lord, thou haſt redeemed vs in thy blood.* Et S. Peter ſaith: *Chriſt raiſed, the paines of hell looſed, by vvhich it vvas impoſſible to hold Chriſt.* The vvorld may ſee this enorme blaſphemie of Caluin, vvho alſo vvriting vpon S. Mathevv ſaith that Ieſus hath al povver in heauen as God; yet other vvher ſaith that he is but Vicaire & lieutenant of God. Caluin alſo

1. Pet. 2. 22. Heb. 4. 15.

Caluins blaſphemie refuted.

Philip. 2. 8.

Eſa. 53. pſ. 21.

Apo. 5. Act. 2. 24.

Cal. in 28. mat. Cal. in 22 & 26. Math & in 16 Mart.

vpon S. Mathevv ſaith the name of *Ieſus* is to be honored; yet vpon Philippens. he denieth it, ſaying it is ſorcerie & iuggling. Vpon S. Iohn he ſaith none is ſaued vvithout baptiſme; yet in his inſtitution he ſaith, that maxime is falſe. He Confeſſeth in his inſtitution that S. Peter died at Rome, by cauſe (ſaith he) the vvriters agreeth togither in that; but vpon the ſecond of S. Peter he denieth it, ſaying S. Peter died long from Italie. You ſee hovv Caluin repreſenteth the croe of Apollon vvhite & blake, Caluin hath the making & vnmaking togither, he holdeth the affirmatiue & negatiue, he doth more then the ſunne bringing light & darkneſe, day & night, heate & cold togither. It vvere too long to recite all Caluins contradictions, let thes ſuffice to shevv his inconſtancie; it is noe marueil that heretiks are variable in their doctrine, by cauſe falshood cā not be defēded vvithout contradiction. Vvho is he, but he vvho vvil freely perish, that vvil truſt his faith to ſuch Rabbies? vvhat vviſe man is he that vvil commit the ſtate of his ſoule, vvhich is ſo great a matter of importance, to ſuch chamelions? vvho vvil beleeue that God hath ſent ſuch men, vvhoſe humours doe change more then the vvinde & more then a ball at tennise? they being ſoe diſcord & diforme that neither do they agree in their

In 1. Ma.
In 2. Phi-lip.
In. 3 Ioa.
Inſt. c. 16. p. 26.
4. Inſt. c. 6. p. 15.
In 2. Pet. 1. 14.

ovvn opinions, neither among themselues, but only they agree in the end vvhich Sathan pretend, to vvit, to make vvarre against Gods Chu. & to led soules to perdition. S. Augustin & other Doctors compare heretiks & their sects to Samsons foxes, vvhose tails being bound togither caried the fier to burne the cornes, & hauing their heads free to bite & gripe on an other; so heretiks are tyed & agreeth in the taile, that is, in the end vvhich is to destroie the true faith; hauing their heads free, ech of them hath his ovvn head & opinion, neuer agreeing among them selues, but alvvayes in strife & dissention; vvitnese the mutual debate betvveene Protestats & Puritants, & other sects among you. Vve must then bevvare (as is said befor) vvhen such nevv maistres put tvvo maximes contradictorie, the vvorst of both is their faith & doctrine, & the other serueth only to cloke & hide their poison & hypocrisie. As vvhen Caluin say, *that the body of Christ is not in the Eucharistie*, that is his faith, his doctrine, & heresie; vvhen he say, *that the body of Christ is taken really*, that is a contradiction put to colour & couer the former heresie, and so say of al the rest. In this maner they vvil hau tvvo strings in their bovv to shoot backevvard & forvvard. I ask Rainalds, vvil you dare say, that such a theater of follies & such contradictions

Samsons foxes Iudic. is. 4. Aug. in ps. 80.

Marke Caluins deceit

of doctrine & ſuch inconſtancie of beleife doe glorifie God?

CHAP. X.

Refor. Craft, & how they denie Gods omnipotencie.

IN the books of the kings it is ſaid that Vrias carried lettres containing his ovvn looſe & death: The ſame doe you, Rainalds, for in your lettres you ſend a maxime & loadſtone containing your ovvn damnation & the confuſion of your pretended religion, vvhich ſhal appeere, God vvilling, in this Looking glaſſe. The mixtion that heretiks make of good & bad, of truth & falshood doe ſhevv their peruerſitie & hovv they are poſſeſſed of a vvicked ſpirit againſt goodneſe & truth. Their craft & inuention is to colour their ſtinking doctrine by ſetting forth certaine apparent maximes & ſentences to deceiue the ſimple people. Heare vvhat they ſay: *the abuſe of the Church muſt be taken avvay. All ſuperſtition muſt be abolished. God muſt be ſerued in puritie, The vvord of the Lord muſt be the guide of our faieh & actions, & not the tradition of men. That religion that contenteth nature is falſe, & that vvhich giueth glory to God is truth.* Are thes maximes conforme to vvhat is ſaid before of Luther & 2. Reg. 11.

Refor. deceit.

Caluins doctrine & their behauiour? are ther noe abuses among Refor? are they not right hypocrits hauing outvvardly sheepskins & invvardly rauishing vvoolfes? they bring faire vvords & loadstones but they meane to beguile & deuour. Is not their vvorshipping of bread in their last supper, vvorse then superstition? behold their doctrine & see vvhether they serue God in puritie; & behold vvhether their faith & actions are conforme to Gods vvord. It is manifest & as yet shal appeere that their pretended religion is false & vvithout truth, bycause it contenteth nature & giueth noe glory to God. And although Refor. daily commit execrable & monstrous sinnes, yet they are perswaded that their sinnes vvil not be imputed to them. They adorne themselues also vvith great priuileges, esteeming themselues, forsooth, to be vvhite Saints & holy men; & they beleeue that they are predestinated: that they cā expound the scrip. by their priuat spirit: that they can teach al others: that they are taught by God & not by men: that al others doth erre, & them selues doe not erre: yea Sathan hath so besotted them in prid; that they iudge al others not to be vvorthy to speake vnto thē. They hau other maximes vvhich they steal out of scrip. making them sound by their trompets as if they vvere proper for their religiō;

Refor. prid.

not to the end to put them in execution according their true ſenſe, but to hau them for a ſhovv & for countenãce, hauing ſoué & diſperſed them throughout their peſtiferous doctrine; vve ſhal ſee further of their geſture according occaſion. Novv let vs ſee hovv they denie Gods omnipotencie; they ſay ſom true maximes of God; as, *that he hath created heauen & earth; that he gouerneth the avvorld.* They meadle thes vvith other falſe maximes vvhich deſtroie the former, ſaying that God is not omnipotent. Caluins vvords are: *an abſolute povver muſt not be attributed to God.* That is, beleeue not that God may doe all. And other vvher Caluin calleth the Catholike doctrine of Gods omnipotencie, *a prophan babling & blaſphemie*, a Payan vvould ſpeake more honorable of God then doth Caluin, vvhoſe maxime is moſt iniurious to the diuin maieſtie, & contrarie to the firſt article of Chriſtian beliefe vvhich ſaith, *I beleeue in God omnipotent*, & contrarie to ſcrip. vvher God ſaith: *I ame the Lord omnipotent.* And Ieſus ſaith: *father al things are poſsible to thee.* S. Cyril ſaith, *all thos hath hereſie for their mother, vvho doubt voluntarily of Gods omnipotencie, & doe not acknovvledge him omnipotent vvho commands all, & hath povver ouer all.* Holy fathers ſaith that God can doe all that may be done; & can not doe things repugnant to his omnipotencie; to vvit,

Caluin denie Gods povver l. 1. inſt. c. 11 p. 2. & l. 2. c. 7. p. 5. & l. 3. c. 13. p. 2. & in Eſa. 23. p. 9. & in Iob 11 n. 43. God is omnipot. gen. 17. 1. Marc 14. 36.

he can not leaue to be God; for he is not God that can leaue to be God; & he leaueth to be God vvho doth any thing repugnant to his diuinitie: therfor God can not denie him self, he can not faile in his promises, he can not lie, nor deceiue, he can not sinne, nor die: for al such miseries do followv infirmitie & impotencie, & they hau not perfection, but defectuositie & vveackneſe. Therfor S. Augustin saith noe man seeketh the efficient cause of the ill vvil, bycause it is not efficient but deficient. For to decline from vvhat is perfect & good to that vvhich is euil, is to begine to hau a bad vvil; that is, to faile. Vvhosoeuer then seeketh the cause of such defectuositie, is as much as to desire to see darkeneſſe or to heare silence, both vvhich are knovven, the one by the eies & the other by the eares, not in their ovvn kind, but in the priuation of sight & hearing: for this cause God can not make a man vvithout a reasonable soule, nor make yesterday to come againe, nor a sticke vvithout an end, bycause that vvere to seeke a man & not a man, yesterday & not yesterday, a sticke & not sticke, & briefly to seeke defectuositie or elsto seeke altogither a nothing. Calnin proueth God not to be omnipotent, bycause he can not doe vvhat the scrip. say vvil not be done; therfor (saith Caluin) God can not send an other de-

Refor. refuted.

luge to drovvn the vvorld, bycauſe ſcrip. ſa th God vvil not deſtroie the vvorld by vvater. Caluin is abuſed making his concluſion; for albeit God vvil neuer deſtroie the vvorld againe by vvater, the cauſe is not for vvant of povver in God, nor bycauſe ſcrip. ſaith it, but bycauſe God vvil not doe it, & bycauſe he vvil not, he cauſeth his holy ſcrip. to ſignifie it. Chriſt ſaith, *that he might pray his father & obtaine of him more then twelue legions of Angels*, to deliuer him from the hands of the Ievves: according Caluin, Ieſus could not pray his father, neither could his father ſend thos legions of Angels, bycauſe ſcrip. doth not ſay that the one or other vvas done; yet Chriſt ſaith, he might pray his father, vvho might ſend thos Angels: therfor Caluins doctrine ſaying that it is not in Gods povver to doe vvhat the ſcrip. ſay vvil not be done, is blaſphemie, making Chriſt a lier. In this ſort Marcion the heretike & after him Beze obiects that God can not doe all things, by cauſe ſcrip ſaith, God can not erre, nor lie, nor die, nor denie him ſelf, but Beze & Refor. are deceiued! & they ſeeke to abuſe; for all like exceptions againſt Gods povver, doth not in any ſort diminish Gods omnipotencie, but rather declareth his perfection & maketh his povver more manifeſt: for if God did ſuch, he vvould doe againſt his omnipo-

tencie & maiestie bycause he vvould make, truth & falshood, the being & not being, the light & darknesse to be ioyned & loged togither vvhich vvould be nothing, & vvould be a marke of imperfection, & not a marke of omnipotencie. Therfor God can not make a mountaine vvithout a valley, nor a vvoman defiled a virgin, &c. for that vvould be a mountaine & not a mountaine, a virgin & noe virgine, a truth vvithout truth; so to be able to erre, to sinne, to lie, to die is infirmitie; for if such vvere perfection or povver, then the vveakest man thatis & the lest vvorme that is, vvould be more perfect & of greater povver the God, for ech man may erre & lie, & ech vvorme may die, that is, they are subiect to thes infirmities: therfor to be able to doe such things, is impotencie; & not to be able to doe them, is vertue; & such exceptions are not against Gods absolute povver, but rather are signes of the excellencie of Gods povver. Refor. then are conducted by the spirit of malice, & they are craftie Sophists proposing such exceptions against Gods omnipotencie to establish & giue credit to their blasphemies, errours, & phantasies by vvhich they abuse & deceiue the simple people. Measure your loadstone by this Looking glasse vvhich shevveth your blaspheming rather then your glorifiing of God. As God can not erre, soe neither can his Church.

Able to erre, to lie, &c. is impotencie.

CHAP. XI.

The Catholike Roman Church can not erre.

INtending to perule the particularities of your erroneous doctrine, I find ther is noe limits in your iniuries & blasphemies vvhich you degorge & bruſt forth againſt the Catho. Rom. Chu. calling hir *ſtrompet, ſcarlet coloured vvhoore of Babel, Babilonish vvhoore, & Papal prid, &c.* vvhich you repete & vvhich ſerueth for noeproofe or edification, but only to ſhevv vvhat you hau in your ſpirit & belly, & that you can not yeeld better paiment then iniuries & blaſphemies this proceedeth of your ignorance & blindneſſe, for *vvhatſoeuer you knevv not, you blaſpheme.* As ſay S. Peter & Iude. You acknovvledge vvith vs to be but one true Chu. as ther is but *one God, one faith, one baptiſme* as ſaith the Apoſtle. Out of vvhich Chu. ther is noe ſaluation, noe more then ther vvas out of the Arke of Noe during the deluge: for as branches cut of from the tree & mēbers ſeuered from the body can not hau life in them; ſo they vvho are out of the Chu. can not be ſaued: this is manifeſt by Eſay ſpeakirg to the Chu. *the people & kingdome vvho is not ſubiect to thee ſhal perish.* & S. Auguſtin ſay: *he can not*

Rainald's blaſphē.

Ignorāce cauſe of blaſphemie 2. Petr. 2. 12. Iud. v. 10. Eph. 4. 5 *Out of the Chu. noe ſaluation.*

Eſa. 60. 11.

Aug. c. 19. de vnit Ecc. *Cypr. de vnit. Ecc.*

hau Christ for his head, if he be not in his body vvhich is the Chu. & S. Cyprian say: he can not hau God for his father, vvho hath not the Chu. for his mother. As al men entring this vvorld are borne of their Mother, so the Chu. is the Mother engendring all them vvho shal be saued; the reason is, for if men could obtaine saluation out of the Chu. the faith vvould not be one, but more; neither baptisme vvould be one, but more; neither vvould ther be one but many oblations of redemption. It is certaine then that God of his diuine goodneſe hath giuen to men a vvay vvherby they may obtain their saluation; this vvay is Gods Chu vvhich Catholiks & Refor. acknovvledge to hau the true faith & doctrine of Christ, vvithout vvhich ther is no true Chu. for this faith & doctrine is the foundation vpon vvhich Christ Chu. is builded. This vvay of God can not be false or erroneous. Refor. they must either follovv the faith & doctrine of Gods Chu. or els they must be in error. That Refor. hath not the true faith or doctrine, & consequently no true Chu. it is more cleare then the sunshine in midday: to omit their lewd hauiour vvhich is knovven to al the vvorld; let vs see part of their faith & doctrine: they beleeue & teach vvith Caluin. 1. that God doe predestinat men to eternal damnation vvithout any fa-

Refor. beliefe. & doctrine.

in them. 2. That God doe constraine men to commit sinne that he may hau occasion to condemne them. 3. That God doe moue the diuel to induce men to commit sinne. 4. That God is cause of sinne. 5. That Christ did not suffer death for all men. 6. That the Image of Christ is not to be suffered, neither any honour of the crosse. 7. They call the Saints vvith Christ in heauen, hel spirits, goblins, beasts, & tortours. 8. That Gods commandements are impossible to be kept. 9. That men are not bound to obey to humane lavves. I let passe much more, besydes vvhat they beleeue of original sinne vvhich they vvill hau alvvayes to be in man; & putting Iustice & vniustice togither in man; that ther is not freevvil in man to choose good or ill; that good vvorks are filthinese & vvorthy of punishment, besydes Caluins blasphemies, saying that Christ suffered in hell the paines of the damned. This is the beliefe of the nevv reformed Chu. Vvho is he that vvil say such a Chu. to hau the true faith, or to follovv the doctrine of Christ? or vvil say such a Chu. to hau been founded by the Apostles? or vvil say that it is Catholike? truly vve see your damnation is Catho. & your approbation is not Catho. I aske you novv, vvhat Chu. is it that doth er re? is it the true or false Chu. if you meane the false & hereti-

Cal 3. Inst. c. 20. p. 27 & c. 19. p. 1. 4. & 7.

cal; that vve doe graunt: if you meane the true, you speake contradiction, because the true Church can not consist vvithout the true faith, vvhich you haue not; as here you see & hereafter shal further appeere. Caluin confesseth S. Gregorie the great (vvho fiue hundred yeares after the Apostles time ruled the Chu.) to be a holy persone & true Pope of Christs Chu. & doe graunt this Chu. to be *vni, holy, Catholike, Apostolike, pillar of truth, visible & perspicuous in earth*; & your self say: *vvhen the Chu. of Rome vvas in hir puritie*. By vvhich you & Caluin must admit the Rom. Chu. to be the ancient Chu. vvhich vvas builded by Christ vpon the rocke, vvith vvhom he promised continually to remaine, & to vvhom he promised the assistance of the holy Ghost. You then holding vvith your Vvorthies for an article of faith that the Catho. Rom. Chu. can erre in faith & that she hath erred; not only you doe great iniurie to Christs Chu. but also you blaspheme, for of your doctrine it followeth that Christs Chu. can lie, approue errours, heresies, & other things contrarie to Gods lavv. If you speake this of heretiks or of your ovvn assemblie, your document vvithout doubt is true, but to speake so of Christs Chu. you doe to hir notable vvrong: for Christ him self promiseth to his Chu. an eternal stedfastnesse of

Cal. Inst. c. 1. pa. 2. 4.

Math. 28. 20. — 24. 49.

Math. 16. 18.

faith, saying to Peter · *thou art a rock & vpon this rock I will build my Chu. & the gates of hell shal not prevaile against hir.* According you Christ hath not accomplished his promis; for if his Chu. can erre & hath erred vnto this time (as you say;) vvher shalbe the effect of his promis? vvher shalbe the stabilitie of his building, vvhich should resist against all tempests & stormes of hell? Christ say that he vvould build his Chu. as the vvise man vpon a rocke: but according you he builded rather vpon the sands, & so you make him a foolish builder. If Christs fundation be trembling vpon mouing ground, hovv shal Christians be assured of the faith & doctrine of the Chu. & vvhat difference vvil ther be betvveene Christs Chu. & prophan or heretical assemblies? your doctrine then is iniurious to God, & contrarie to his holy vvord, & pernitious to the Catho. faith, sith it destroieth the fundation. Christ prayed that Peters faith should neuer faile: but if the Chu. hath erred (as you say) Christs prayer tooke not effect & vvas in vaine, vvhich you dare not say. S. Leon say: *the danger vvas common to al the Apostles but our Lord tooke special care of Peter, that the state of all the rest might be more sure, if the head vvere invincible.* You give the lie also to S. Paul saying *the Chu. is the pillar & stablitie of truth*; that is, the faithful keeper of

M.7. 24.

Luc. 22. 31.

Leo. ser. 3. de Assump.

1. Tim. 3. 15.

truth, transferring it purely to the posteritie, as yours ovvn Maisters doe explicate; but if the Chu. hath loſt the faith (as you ſay) it is not the firme pillar, neither the faithful keeper of truth; ſo you denie your ovvn teachers, as you denie Chriſt & his Apoſtles. Eſay prophetiſeth of the Chu. ſaying: *my vvords vvhich I haue put in thy mouth ſhal not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeeds ſeed foreuer.* This muſt be vnderſtood of Chriſts Chu. of vvhich he ſaith: *vvho vvil not heare the Chu. let him be as a publican*, & asyet ſay: *I vvil pray the father, & he ſhal giue you an other comforter, to abide vvith you foreuer, euen the ſpirit of truth.* By vvhich appeereth that the Chu. hauing foreuer the ſpirit of truth can not erre in hir faith, doctrine, cenſure, & iudgment. You may ſee that all thes promiſes & places of ſcrip. doe not agree vvith your pretended reforme. Turne your eies (as your ſelf ſay) & behold asyet your confuſion by your ovvn maxime; for you allovving, that the vvhole Chu. may erre: vvhatſoeuer may hapen to ours, may alſo hapen to yours; if ours hath erred (as you ſay) ſo may your pretended reforme erre; if your vvhole aſſemblie may erre (as you muſt graunt) much more may erre ech of you in particular: hovv then can you or any of yours be aſſured or certaine of his.

Eſa 59. 21.

Math. 18. 17. Ioa. 14. 16.

Reſor. graunt, that their vvhol aſſemblie may erre

faith or Chu: if you repent your maxime, & say that your vvhole pretended Chu. can not erre: I aske hovv could the vvhole Catho. Rom. Chu. erre, seing it hath the former promises of Christ & of his Apostles & Prophets, & seing it vvas befor the time of Luther & Caluin of vvhom you hau your origine? ther is noe refuge for you. It is vvorthy of laughter vvhat some Refor. alleage saying, that the Chu. doe not erre vvhen it followeth the vvord of God: truly as much may be said of Turks, or infidels, or of the Anabaptists Chu. for if they followed the vvriten & vnvvriten vvord of God they vvould not erre. As yet to deceiue simple soules Refor. maketh distinction of Churches; to vvit, of visible & inuisible, of pure & vnpure, of fighting & not fighting: vvhy not also of coloured & not coloured? they make such distinctiõs, I beleeue, by reason they see them selues surmounted & cast dovvn; for vvhat hau vve to do vvith the vnpure Chu? vve aske the pure, vvhich is Christs kingdome, spouse, & inheritance. Stand novv in thy place, reformer, lik a good souldiour vvithout flying avvay, & proue by scrip. that the spouse & inheritance of Christ hath erred. But they say the inuisible Chu. do not erre, the visible do erre. Truly if the visible Chu. erreth, al the Chu. erreth; for (as after shal be proued) ther

An other maxime of Refor. refuted.

is noe true inuisible Chu. as Caluin & Beze confesseth. Vvhat maketh them to speake of the triumphing Chu. the question is of the fighting militãt Chu. but they desire to mixe & confound heauen & earth togither, taking their vvinges to flie avvay; & in this they are most ridiculous, esteeming that in the celestial Chu. remaineth faith or hope, vvhich are fundations of Christs Chu. in earth. They say asyet, that the vvhole Chu. erred in the time of Moises & Elie. But this is manifestly false: for vvhen the people adored the calfe: yet scrip. say that the Leuits did not, vvho vvere in number tvvo & tvventie thousand. Neither did al faile in the time of Elie; for the state of the Synagogue florished in good order in the kingdome of Iuda, vnder tvvo vvorthy kings Asa & Iosaphat vvelbeloued of God for their many good vvorks, vvho vvere assisted vvith good Priests & good people, & vvere stronge more then tenn thousãd fighting mẽ their subiects. Elie complaning that he vvas left alone, & that Gods altars vvere destroied, is vnderstood of the kingdome of Israel vvher the prophet Elie remained; yet God said to him for his consolation; that he reserued seuen thousand men (yea in Israël) vvho bowed not their knees to the Idol Baal. Refor. then are ignorant of the historie of the Synago-

Exo. 32. 36.
Num. 3. 39.
2. Paral. 31 & 17. & 21.
3. Reg. 19. 10.

gue, or if they knovv it, they are malicious in diſſimulating it; & conſequently the vvords of Elie makes nothing for proving that Gods Chu hath erred. I gather out of al this, that it is the Rom. Chu. that vvas in hir puritie (as you ſay) that is in hir puritie, & shalbe in hir puritie vntil the vvorlds end. It is she that S. Paul calleth, *the houſe of God*; for albeit God is in al places, as ſay Ieremie, yet he is particularly in his Chu. as in his ovvn houſe by ſpecial care & aſſiſtance of it; for he builded this houſe for him ſelf vpon a firme rocke that it ſhould neuer fall; in this houſe he hath his Lieutenant the head of his familie; in this houſe his children are borne by baptiſme; he inſtructeth them by his holy vvord; he feeds them vvith his ovvn pretious body & blood; he healeth their vvounds by penance & holy vnction; he makes them ſtrong to reſiſt againſt their enemies by confirmation; in this houſe he hath al ſort of veſſels, of gold, ſilver, braſe, vvood, & of other ſtufe; in this houſe he maketh his nuptial banket; & out of this houſe he admitteth none to heauenly Ioy. S. Paul ſhevveth Chriſts ſingular lou tovvards his Chu. for vvhich he effectually ſuffered his paſſion, & for the continual purging of it in this lif he inſtituted baptiſme & other Sacramẽts, that in the next lif, *it may be vvithout all*

The Chu. is the houſe of God. 1. *Tim.* 3. 15. *Iere.* 23. 24. *Math.* 16. 18. *Luc* 12. 42. 2. *Tim.* 2. 20. *Math.* 22. 2. *Chriſts lou to the Chu. Epheſ.* 5. 25.

spot, vvrincle, or blemish. In this vvorld by reason of the manifold infirmities of diuerse hir members, she can not be vvholy vvithout sinne, but must alvvayes say: *forgiue vs our trespasses.* So say S. Augustin, vvho also teacheth that the Chu. can not erre in hir censure. The same, say S. Cyprian & S. Irenee vvith many others. Christ speaketh of his Chu. in Ose saying: *I vvil take thee for my spouse for euer*: if for euer, then Christ is neuer seuered from his spouse: therfor the Chu. is called *the vvife, & spouse of the lambe*; & S. Paul calleth hir *the chast virgin.* The dignitie then of Gods Chu. is vnspeakable, vvhich the Apostle declareth saying, it is that creature for vvhich only Christ suffered; and is vvashed & embreued vvith vvater & blood issuing out of his holy side, & nourished vvith his ovvn body; & is the flesh, bones, & members of his body; & is so ioyned vnto him (as say S. Augustin) as the body & members of the same flesh, bones, & substance to the head: & is loued & cherished of him as vvife of husband: yea & is his most deer spouse taken & formed, according S. Augustin, out of his side vpon the crosse, as Eue vvas made of Adams ribbe. In respect of this great excellencie, S. Augustin say, that the Chu. is the *principal creature*, & therfor named in the *creede* next after the holy Ghost. Considering this incompa-

Math. 6. Aug. l. 2. c. 18. re. tr. & l. 1. c. 3. cont. crescon. & in ps. 118. Cyp. ep. 55. ad Cornel. n. 3. Ire. l. 3. c. 4. Ose 2. 19. Apo. 21. 9. 2. Cor. 11. 2. Dignitie of the Church. The Chu. is the principal creature

rable dignitie of the Chu. so beloued of Iesus, & inseparatly ioyned in mariage vvith him, if Refor. had any good sense or iudgment they vvould neuer thinke their contemptible assemblie to be the glorious spouse of Iesus, nor teach that the Chu may erre, that is, may be diuorsed from hir Bridegrome by Idolatrie, superstition, or other abominations from vvhence one of thes absurdities vvould ensue: that either Iesus may be sometime vvithout a Chu. & spouse in earth (as he vvas al the vvhile ther vvas noe Caluinists, if their Chu. be the spouse of Iesus) or els if the Catho. Rom. Chu. only is & hath been his vvife, hauing such errours as falsly they pretend, being so deer & soe praised by the Apostle, is not vvith stauding a verie Whoore: vvhich monstruous absurdities proue & conuince to any one of common sense, both that the Catho. Rom. Chu. alvvayes vvas, & that alvvayes teacheth truth, & doe alvvayes honour God truly & sincerly, vvhatsoeuer the adulterous generation of Refor. thinke or blaspheme. Behold in this looking glasse hovv you hau not the true faith, & hovv you are out of the true Chu. & that you are constituted in a familie of nature, *tarying the face of him vvhos illusion begot hir, Sathan.* Your ovvn vvords describing your pretended religion.

Absurdities.

CHAP. XII.

Gods Church in earth is not inuisible.

Eph. 5. 13. THE Apostle exhorteth vs *to vvalke as children of light, & not to communicate vvith the vnprofitable vvorks of darknes, vvhich being put to euidence are reprehended by the manifestation of light*; therfor Christ saith: *they vvho vvorke euil, hateth the light.* Vvher by vve learne that the vvicked loueth to vvalke in darknes, fearing least their vvorks may be discouered: nevv Refor. seemeth to be of the same stamp, for they hate the light & seeke for darkenes: they teach that the true Chu. of God militating in this vvorld, vvhich is the assemblie of Christians, is not knovven but to God, vnknovven & inuisible to men: & that thos vvho beareth the name of Christians exteriously, are not this Chu. but an exreriour body composed of many members for the more part vicious & corrupted. This is your chimere of tvvo Churches, vvhich you hau forged & dressed to couer the suspected nouelti of your pretended reforme; imitating the Centurians old heretiks, vvho also imagined tvvo Chu. the one composed of a great number of men good & bad, vvhich they said could erre & faile; the other of fevv good men, vvhich, they called

Ioa. 3. 20. *Ill men hateth light.*

Refor. makes tvvo Ch.

Centuriãs cet. 1. c. 4. Col. 170

called the true Chu. & said it could not erre. Luther the ringleader of Refor. affirmeth the same, answering to Erasmes obiection saith: *that God did not abandone his Chu. but Gods Chu. was not that vvhich vvas thought vulgarly the Pope, Bishops, Priests, Religious, & other Papists; but a litle number of good men, vvhich God preserued in secret as holy remanents.* Caluin followeth his father Luther & plainly say, *vve affirme that the Chu. may consist vvithout visible apparence*: & after saith: *vve must leaue to God only this priuilege to knovv his Chu.* you see hovv your Rabbies teach Gods Chu. in earth to be inuisible. The Athenians made altars to vnknovven gods; you make the Chu. of God vnknovvē, vvherin are all Gods mysteries & ceremonies, and you put the fairest vvorke of God in darkenes, that God may not be knovven by it: the Athenians made God vnknovven vvith som apparent reason taken from the nature of God, vvhom holy scrip. calleth, a God hidden; you hide a thing vvhich is of it self most manifest to the senses of al men: the Athenians altar vvas the vnknovven God; yours is the inuisible Chu. their altar vvas opposed to God; yours is opposed & do fight against God & his Chu. Vvhen you are pressed to answere vvher vvas your Chu. & religion befor Luthers time? you are craftie, going here & ther vntil you find

Luth. l. 1 de ser. arbit. & de abro. missa. pr.

Cal. pref, inst. & l. 4. c. 1. p. 2. 3.

Athenians altar Act. 17. 23.

the hole of darkenes, vvhere you couer your bodies vvith a blake maske saying, that the Chu. of the Lord (that is, your Chu.) remained inuisible vntil the comming of your good Apostles Luther & Caluin vvho brought it out of the dungeons of darkenes. In this sort you get into your foxes holes of innisibilitie. To say truth, your Chu. vvas inuisible, by-cause it vvas not extant any vvhere: but yours teaching that the true Chu. is knovven only to God & is inuisible to men, that is damnable doctrine ouer-throvving the Christian religion: for if the true Chu. be inuisible & vnknovven to men, vve are then vncertaine of the Chu. hauing noe stabilitie of any article of faith, noe assurance of any Apostolical tradition nor of any scrip. yea the mysterie of the holy Trinitie, the humanitie of the sonne of God, the merite of his death & passion, the canonical books, & al the rest that dependeth of the reuelation vvhich God hath made to the Chu. & vvhat dependeth of the authoritie vvhich God hath giuen to teach, to doe & vndoe for the saluation of men; al thes vvilbe as vncertaine to vs as the Chu. it self; if the fundation be destroied, hovv can subsist vvhat vvas builded vpon it? if vve haue noe assurance of the true Chu. hovv shal vve be assured of hir proceedings? S. Paul calleth the Chu. the *pillar & stabilitie* of truth, but if she be inuisible

Absurdities of the inuisible Chu.

The Chu. can not stand if it be inuisible.

& vvithout a tongue, hovv shal vve see this pillar or heare this truth to embrace it, to beleeue it, & to assure our selues? you taking Gods Chu. out of sight & out of the vvorld, is it not to make al men erre, & to put them out of the vvay of the knovvledge of God & of saluation, & to put them into the goulfe of palpable darkenes? if the house of God be not knovven but to him self, to vvhom shal vve hau recourse to learne his mysteries, his lavves, & his Sacraments? if Gods Chu. be inuisible, hovv shal vve accomplish vvhat Christ saith of him vvho doe not amend by fraternal correction, or in presence of tvvo or three vvitnesses; *to complaine of him to the Chu:* the Apostle calleth the Chu. the body of Christ, saying: *vve are many vvho make one body in Christ: vve are baptised in one body: you are the body of Christ*: he giueth reason, *for as in one body ther are diuers members, so in this mystical body*: he shevveth the members: *God hath put some in the Chu. first Apostles, secondly Prophets, thirdly Doctours*, & all thes members are visible & their functions manifest before the eyes of the vvorld; hovv then can the Chu. (vvhich is the vvhole body) be inuisible: ther is noe reason that a thing composed of all so many visible parts, should be inuisible: al that is in the Chu. & vvhich distinguiseth hir from all false sects, as the profession of the

Math. 18.
The Chu. is Christs mystical body.
Rom. 12. 5. 1. Cor. 12.

Christian faith, the vse of the Sacraments, the subiection vnder the head Christs vicaire & many other things in the Chu. are visible to all the vvorld, hovv then can the Chu· be vnknovven? the Chu. is often called in scrip. the spouse of God, bycause it ingendreth spiritual children by baptisme & by the seed of Gods vvord; if this spouse be inuisible, hovv shal she baptise, preach, conuert, or ingender children to God? hovv shal Infidels or the faithful come to hir, if they see not hir? the Chu. *is the citie placed vpon the mountaine vvhich can not be hidden*, & Esay saith: *vpon a mountaine elevated vpon the tope of mountains*; that is, as high as any thing may be vpon earth: this vvas figurated by the Temple of Hierusalem vvhich vvas in the most highest place of the Palestine, that it might appeere to all men from vvhence soeuer they came; signifying that the Chu. & citie of God should be so renovvned, eminent, & knovven that al the vvorld should see it: the Chu. is the kingdome of Christ, & is the kingdome of heauen in earth so often mentioned in scrip. & of this the Angel said: *Iesus vvill reigne in the house of Iacob eternally, & ther vvilbe noe end of his kingdome*. Of this realme God saith in Esay: *I vvil make perpetual alliance vvith them, & their seed shal be knovven among the gentils: all thos vvho seeth them,*

The spouse Apo. 21.

The citie vpon the mountaine. Math. 5. 14. Esa. 2. 4.

The kingdom of God. Luc 1. 33.

shal know that they are the seed which God hath blessed. And Ieremie foretelling that this kingdome vvil continue forever, putteth the great multitude of people vvhich it vvil containe; this is the promis vvhich Gad made to Abraham, that *he vvould multiplie his posteritie as the starres of heauen & the sands of the sea.* Dauid also say that *God hath svvorne that he vvil make his throne*, that his, the realme of his Chu. *as the sunne & perfect moone*: can the sunne or ful moone be hidden or be inuisible? vvhat need so many proofs? seing then you take avvay all true meanes hovv to knovv God, is not that vvorse then the Idolatrie of Athenians making altars to vnknovven Gods? & is it not Sathan that bloweth into your nature, causing you to put Gods chiefest vvorke into darkenes, vvherby to depriue him of his honour & glory?

Ier. 33.

Gen. 22.

Ps. 88.

CHAP. XIII.

Continuation of Refor. inuisibilitie.

SOme Refor. confesse that the Chu. is one, holy, & Catho. yet because they find noe place vvher men made profession of Caluin or Luthers doctrine, they are constrained to say that the Chu. vvas inuisible. Men may admire the blindnes of Refor. vvho could not

see in the chronicles of fifteene hundred yeares so many faire lights, so many glorious Martyrs, holy fathers, & Councels: *they are then blind, & leaders of blind-men* as say Christ. Yea they are verry disciples of the old Donatists who said that the Chu. was not extant but only in Afrike. God frō the beginning of the world, from age to age, from time to time, befor the cōming of his sonne did make knowen his Chu. his Pastors, his Sacrificators, his people, & his house albeit the world was plunged in darkenes of Idolatrie & in all sort of vices; how then dare you to say that Gods Chu. was made miserable, oppressed, & made inuisible after the incarnation of Christ when his Chu. which is his spouse, body, city, kingdome, & inheritance, ought to hau his beautie, fairnes, Majestie, magnificence, & his perfect splendor? is Gods Chu. of worse condition then the Ievves Sinagogue which alwayes appeered & exercised freely & publikly among his greatest enemies, his mortal ceremonies without being constrained to followv false Gods? you are then iniurious to Gods prouidence, teaching that his Chu. (which is gouerned & conducted by the holy Ghost & hath so many promises of diuine assistance) should be cast dovvn, captiued, plunged in darkenes, & made inuisible; considering that not

Math. 15.

Refor. do iniurie to Gods prouidence.

only the old Sinagogue, but also other vvicked sects vvere visible, having their heads standing vp. You are poor ignorant men, hide your selues in the darknes of your chimerical inuisibilitie, & make your selues inuisible vvith your reforme vntil you recouer the sight of your eies to knovv the true Chu. of God; for you are greatly blind, not seing so great a body, such a beautiful spouse, such a citie so highly mounted, such a large kingdome, & such a manifest inheritance; yea you are miserably obstinate to say that she is inuisible. Christ saith to the Pastors of the Chu. *you are the light of the vvorld* & say: *the citie placed vpon the mountain can not be hidden*: if the Pastors are the light of the vvorld; truly Christ did not constitute his Chu. to be hidden: & if ther must be preaching, it vvilbe in valne, as also all other functions of Pastors, if the Chu. be inuisible. Origen argueth you, for he saith *the Chu. is ful of light euen from the east to the vvest*. S. Chrysostom say: *it is easier for the sunne to be extinguished, then the Chu. to be darkened*: according you S. Angustin should be much deceiued saying, *the Chu. hath this certaine marke that she can not be hidden*, & *that she is knovven to all nations*, & expounding the 18. Psalme saith: *God placed his tabernacle in the sunne*, that is, *the Chu. in eminent manifestation & brightnes*: & vvriting against the Ma-

Matth. 5. 14.

Orig. ho. 30. in Matth.

Chrys. ho. 4. in 6. Esa.

Aug. l. 2. c. 104. cont. Petil. & in ps. 18. & l. 2. in

ep. 1. Ioa. & de vni. eccl. c. 16. ep. 166.

nicheans vvho could not see the Catho. Rom. Chu. saith: *vvhat shal I say more but that they are blind not seing soe high a mountaine, & vvicked in closing their eies to the lampe placed upon the candlestike* the same may be sayd of you, sith you are more blinde then the Manicheans. Calvin seing him self taken in the snare, not being able to proue the inuisibilitie of the Chu. he goeth a hunting to prouide som vvhat for his supper; & returning late by moone light he pursueth a prey, & esteeming to take a hare, he taketh a vvoolfe in vvhom the moone beareth svvay, as also it doth in Calvins braines vvho saith *that as the moone somtimes doth eclipse, so the Chu. (vvhich is compared to the moone) is somtims inuisible*; but Calvin doe not vnderstand in vvhat consisteth principally the comparison; for the Chu. is not compared to the moone vvhen it eclipseth, but vvhen it is full moone lightning, & as scrip. say; *perfect & faire* vvhich perfection & fairnes vvas prophetised by Esay saying, *that in the dayes of the Messias the brightnes of the moone shalbe as the brightnes of the sunne*: vvher is signified that as the light of the sune do not faile, so the light of the Chu. shal neuer faile: & as the light of the vertue of Christ true sunne can not be obscured or darkned, so neuer the light of his Chu. vvhich is illuminated by him, as the moone by the beames of the sun-

Cal pref. Inst. & l. 4. c. 1. p. 3.

Ps. 18. cant. 6. 9.

Esa. 30. 26.

ne. Caluin then straieth all the vvay, caryng the moone in his head & is not able to proue that the moone is inuisible. Caluin & Luther saith: *the faith of the Chu. is inuisible, therfor the Chu. is inuisible.* An argumét vvorthy of laughter; for so your pretended reforme is inuisible bycause you beleeue it; & by this count you are all inuisible, albeit vve see you verie much & too much: & by your account man is inuisible bycause his soule is inuisible; according you Christ man vvas inuisible bycause his diuinitie vvas inuisible; yea according your measure scrip. & Sacraments are inuisible by reason vve beleeue them. You are poore Logicians if you can not make better consequences. Learn by this that nothing is said inuisible if it be not vvholy inuisible; for if any part of it is visible, it can not be said inuisible: therfor all corporal creaturs are visible although ther principal parts, vvhich are their internal formes & substances, are inuisible; so man is visible, although the soule be inuisible; Christs humanitie vvas visible, albeit his diuinitie (vvhich our most B. Lady, S. Ioseph, S. Iohn Baptist, the Apostles & others beleeued) vvas inuisible: holy scrip. & Sacraments are visible, yet vve beleeue the truth & grace of the holy Ghost, vvhich are not seene; although faith, hope, charitie & other vertues (vvhich markes the chil-

A foolish argumēt refuted.

Vvhat is inuisible.

dren of the Chu.) are inuisible, yet the Chu. is visible by hir visible members of vvhich she is composed: moreuer the faith it self is not only the internall beliefe in the heart, but also the profession made exteriouily; yea this outvvard profession is sufficient to make man a member of the Chu. albeit he is vvicked invvardly: othervvise noe man could be certaine of his Pastor, sith none can be certaine of the internal faith of any, as he is certaine of his profession of faith made exteriourly. If you say to this, that they vvho hath only an exterious faith, are not true Christians, but hypocrits & maskes of Christians. Vve graunt that is true, yet they are members of the Chu. albeit they are vvicked; vvhich you ought not marueil, for Christ sufficiently declared that in his militant Chu. ther vvil be stil good & euil members, bad fishes among the good, folish virgins among prudent, & reprobats among the elect; all is mixted in this vvorld, the iust vvith vniust vntil separation be made in the day of iudgment, the vvicked seuered from the good. By this you may see hovv you are much abused, saying vve make nature vvanton, bycause vve say, ill men are true members of the Chu. for if Christ *came not to call the iust, but to call sinners*; then sinners must be in the Chu. *vvho is he that can say, he is pure from sinn?* S. Iohn

Outvvard profession of faith makes man a member of the Chu.

Good & bad in the Chu. Math. 13. & 6. 25.

Math. 9

say: *if vve say vve hau nae sinne, vve seduc*
our selues, & ther is noe truth in vs: you
then excluding from Gods Chu. al sin-
ners & ill men, you exclud the Chu. of
God out of the vvorld: & sith you say,
your self is iust, made innocent, & purified
from sinn; you are seducted & ther is noe
truth in you; neither are you of thos
vvhom Christ calleth for, & consequent-
ly you are not a member of Gods Chu.
behold novv vnto vvhat misery you are
fallen. Caluin at length is constrained
to confesse the Chu. to be visible & in-
uisible; but saith the inuisible con-
sisteth only of the predestinat. I aske of
crafty Caluin, for vvhat good serueth
this Chu. of the predestinat? for either
they doe somvvhat, they preach, they
teach, they vse the Sacraments, or doe
some other good; & if soe then their
Chu. of the predestinat is visible: either
els they are hidden, they sleepe, they
are hypocrits, dissimulating men, doing
all things fainedly, not daring to con-
fesse the faith publikly, *vvhich is to denie*
Christ befor men; as say holy scrip. & vvho
vvil say such men to be Saints or to be
predestinated? acknovvledge by this
looking glasse that ther is noe other
Chu. of God in earth then the Catho.
Rom. Chu. vvhich is visible & manifest
to the eies of men, & that in this visible
Chu. God is honored; & not in your chi-
mericall Chu. of inuisibilitie vvher ther
is noe good, nor honour of God.

1. Ioa. 1. 8.

Cal. 4. Inst. c. 1. p. 7. & 13.

Luc. 9.

CHAP. XIV.

The signes of the reformed Chu.

Cal. pref. Inst. & l. 4. c. 1. p. 10.

SEE vvhat signes Refor. giue to knovv the true Chu. they boast out tvvo, to vvit, *the pure preaching of the vvord of God, & sincere administration of Sacraments.* Thes are folish & blind signes vvorthy of laughter: vvhich requires other signes to make them knovvē; they should also add (as some of them do,) theobedience to the minister, vvho vvil giue sentence in his ovvn cause, for the nevv signe inuented. All men may say that Refor. dote & are void of iudgmēt for seing yours hold that the true Chu. is inuisible, hovv can you marke it? or to vvhat end doe you marke it? vvil you put a signe vpon a thing vvhich can not be seen by men but only by God? doe you make signes for God that he may knovv it? if thes signes pertaine to the visible Chu. you hold it is not the true Chu. your signes then doe not shevv the true Chu. of vvhich is the question. Moreuer sith you hau noe Sacraments, (for you admit but tvvo, to vvit, baptisme & last supper, both vvhich you denie, saying the one is not necessary & that men are saued vvithout it; & the other you say is but a figure & bare bread) hovv can you say the administration

The inuisible chu. can hau noe signe.

ſtration of Sacraments to be a ſigne of the Chu. doe not your inuiſibilitie & abolishing of Sacraméts right confound you? I leaue this to the examen of you & your vvorthees. Vvhat ſignes then doe you giue to knovv the true Chu. vvhich is the vvay of ſaluation? euery ſigne mvſt be more knovven then the thing vvhich is ſigned, othervviſe it vvill not make the thing knovven; as the ſigne put vp vpon the houſe muſt be more knovven then the houſe, othervviſe it vvil not declare the houſe; for if the ſigne be not better knovven then the thing it ſelf, it vvill help no more then a blind man may help a man vvho hath but one eye. Your ſignes are more harder to be knovven then the true Chu. for the Chu. according you, is ſometims viſible & appeereth to ſenſes; but your ſignes of pure preaching Gods vvord & miniſtring Sacraments can not be ſeen or iudged but by faith vvhich is an act of the vnderſtanding much more harder then vvhat appeereth to ſenſes. In this manner the Manicheans, Arrians, & you entertaine the vvorld vvith obſcuritie of darkenes; for ſeing your ſignes are more obſcure then the Chu. hovv can the Chu be knovven by them? can the euening be lightened by the night, or the ſhadovv by darkenes? vve aske of you a ſenſible ſigne, for as all Doctours & Caluin him ſelf confeſſeth,

The ſigne muſt be more notorious then the ſigned thing.

Eche ſigne muſt be

sensible. *Aug. l. 2. c. 1. & 3. de doct. christia.* *Cal. 4. Inst. c. 17. p. 11.*

vvhat is in the vnderstanding, is first in the senses; therfor, the signe must be in the senses befor it be in the vnderstanding to declare the signified thing. Therfor Christ established the Sacraments vvith sensible elements to signifie the inuisible grace vvhich is conferred by them: your signes not only are not sensible, but also they surpasse the iudgment of the vulgar people, & they can not be knovven but by the trial of faith, as is said; for albeit men heare the voice of the preacher & see the ministring of Sacraments, yet it is faith vvhich perceiue the puritie of that doctrine & sinceritie of such ministration; yea this is not sufficient, for such faith must be accompanied, vvith sufficient science of diuine things & of Gods lavv. For simple people, be they euer so faithful, are not capable to vnderstand thes matters, & much lesse to iudge & determine them vvhat signes then are yours, vvhich hath nothing of the nature of signes? & vvhich not only doe not appeere to common senses, but also are spiritual, hidden, & not knovven but to Doctors: doe you not giue spectacles to them vvho seeth vvel, & vvhich blindeth them vvho seeth not vvel? Vvithal the signes of the Church are chiefly to make the Church knovvn to Infidels, that they may be conuerted to God; for the faithful haue noe need of signes being children of the

Infidels must haue signes to knovv the Chu.

houſe, theothers are ſtrangers & muſt be conducted to it by ſom notable ſigne of thehouſe of God:your ſignes ſerueth only for Chriſtians, & not for all, but for vvel learned,as is ſaid. Vvhat ſignes then doe you giue? if the Apoſtles & firſt preachers ofChriſtian doctrine had not brought other ſignes, vve ſhould be asyet vvithout knovving Gods Chu. your ſignes are not ſignes but offices of the Chu. & yours are ignorant not only for not knovving to giue the true ſignes ofthe Chu.but alſo for not knovvingthe differéce betvveene a ſigne & an office; for to teach vvel & adminiſter Sacraments are offices of theChu.& not ſignes;as the office of theLordDeputie is to command vvell,but his ſignes are the maſe & ſvvord caried befor him; for by them he is knovven & they cauſe men to ſay, ther is the Lord Deputie: the Kings office is to gouerne vvell the kingdome, but the ſignes of his royaltie is the Scepter & Crovvne vvhich cauſe al to ſay, ther is the king. Doe younot thé ſee bythis,that you eſchevv thelight & ſeeke for darkenes vvhich is the proper to Sathan? & as your ſelf ſay: *doe not your religion carie in hir lineaments the image of hir parent, of vvhos illuſion she is begotten, Sathan?*

CHAP. XV.

The first signe of Gods Chu. is vnitie.

IT grieueth Refor. to heare, that they are not in the Chu. of God: yet this is necessary to be said, & is most ill for them, sith they hau voluntarily seuered them selues from the assemblie of the faithful, vvhich is the Chu. this is manifest to many among them, vvho daily are conuerted vvith true repentance, & doe enter & betake them selues into the true Chu. of God. It is certain that God supreme vvisedome, infinite goodnes, & vvho is the revvarder of al them vvho seeketh him, hath placed & left in earth a schoole vvherin is learned & found the vvay to heauenly felicitie: this schoole is his Chu. (as is said) the keeper of his treasurs vvherin men are directed & findeth meãs to obtaine Saluation. But byeause many false prophets shevved their false Chu. it is therfor of great importance & most necessary to knovv the signes & marks vvhich shevveth the true Chu. & maketh it knovven, vvhich among others are foure, to vvit, *vnitie, holines, Catholike, & Apostolike*, vvhich foure not only are extant in holy scrip. but also are specified in the creed of Nice, of S. Athanase, & of the Apostles: vvhich three creeds Refor. them

Gods Chu. is a schoole to teach the vvay to heauen.

ſelues receaue ; yea your ſelf againſt your vvill doe acknovvledge thes foure ſignes ſaying : *vvhen the Chu. of Rom. vvas in hir puritie* ; by thes vvords you confeſſe the vnitie of our Chu. for you calling it *a Church*, it muſt then be the true Chu. (for God hath but one Chu. in earth) builded by Chriſt vpon the rocke, vvith vvhom Ieſus ſtil remaineth, & to vvhom is made ſo many diuine promiſes, & vvhich S. Paul calleth : *one body containing many members* ; & deſires that this body may be vvithout diuſion; he ſaith, *one body*, not tvvo ; therfor ther is but one true Chu. of God, & conſequently your aſſembly is noe Chu. if you ſay the Rom. Chu. vvas the true Chu. & is not novv : you are to proue by holy ſcrip. that it is not novv the true Chu. vvhich you & your Miniſters & Rabbis vvil neuer doe ; & if this you all are not able to performe, doe you not ſee, that you are out of the true Chu. & out of the vvay of ſaluation? The firſt ſigne of Gods Chu. then is vnitie, of vvhich ſay Salomon : *my perfecte is one*, & Chriſt demandeth, *holy father, preſerue in thy name thos vvhom thou haſt giuen to me, to the end they may be one as vve are*; & ſcrip. of the primitiue Chu. ſaith : *the multitude of them vvho be leeued vvas one heart & one ſoule.* This vnitie conſiſteth in one faith, of vvhich the Apoſtle ſay: *one Lord, one faith, one baptiſme, one God & father of all*, &

Math. 16. & c. 18.
Rom. 12. 5.
A deſie for Re- for.
Cant. 6. 8.
Ioa. 17. 11.
Act. 4. 32.
Eph 4. 3.

1. Cor. 1. 10. as yet say: *I beseech you brethren, that ye al speake the same thing, & that ther be noe diuisions among you, but that ye be perfectly ioyned together in the same mind*; to vvit, in the same faith. By this signe of vnitie vvas alvvayes distinguished the Catho. from heretiks & the true Chu. from the false: for as the doctrine of the faith hath alvvayes bene one in the true. Chu. so to the contrary, heretiks vvere stil deuided the one from the other, as noteth the fathers vvhich appeereth (as is said) by Luther & Caluin; Luther holds three Sacraments, Caluin tvvo; Luther beleeue the real presẽce, Caluin denieth it: Luther is also cõtrary to him self; one vvher he beleeueth the primacie of S. Peter, other vvher sayeth al the Apostles vvere equal; one place saieth Gods commandements may be kept by Gods grace, other vvher say they are impossible to be kept. Caluin also hath the like colours, as is said befor. Yea all the vvritings of Luther & Caluin for the more part are scattered vvith contradictions. Therfor you are disunited & disioyned in true faith, & marked by the signe of him vvho is author of dissention & only vnited to assault the truth. The vnitie of the Chu. consisteth also in mutual loue & charitie of the members betvveene themselues; of this Christ say I to his disciples: *in this shalbe knovven that you are my disciples, if you loue one an-*

Iustin q. 4 ad rthod. Tert. de prescr. contr. heres. c 37 Iren. l. 1. c. 18. Luth. in resolut. say cõtrary in aff. art. 25. & in defens. cõt. Elcium. say contrary in resp. ad dial. Syl. Vnitie of lou. Ioa. 13. 5.

other: bycauſe God is author of peace, & not of diſſention. Vvhoſoeuer thē is diſciple of Chriſt, muſt be diſciple of peace & nemie of diſſention; therfor S. Paul ſay: *taking care to keepe the vnitie of ſpirit in the bond of peace.* As this vnitie of loue is the marke of Gods Chu. ſo diſſention is the marke of Sathans Chu. vvhat diſſention in matters of faith is betvveene Proteſtants & Puritants, & other ſects a mong you, your vvritings & behauiour doe ſufficientlyvvitneſe to all the vvorld: & your diſſentions are not in matters of indifferent doctrine vvhich may happen betvveene Catho. Doctors but in chiefe matters of faith, vvher ther should neuer be any diſcord; the faith being an indiuiſible qualitie alvvayes vvholy, othervviſe it is not faith. Ther is an other vnion of the Chu. vvhich conſiſteth of the members vvith the head in vnitie of faith & loue: this is manifeſt inthe Catho. Rom. Chu. for in hir all Catho. throughout the vvhole vvorld embrace the ſame beliefe vvithout any diſcordance; & they all acknovvledge one general Paſtor, ſucceſſor to S. Peter tovvhom God committed al his flocke, ſaying vvith repetition: *feed my lambs, feed my lambs, feed my ſheep* (vvhich vvords vvas not ſaid to any other of the Apoſtles but only to Peter) thes sheepe acknovvledge their Paſtor & head: & of this vnity of the

Eph. 4. 3.

Vnitie of members vvith the head.

Ioa. 21. 15.

Hebr. 13. 17. members vvith the head S. Paul say: *be obedient to your superiours & be subiect to them.* The ancient fathers alvvayes Iren. l. 3. c. 3. markedthe Chu. of God by this vnion; Cyp. l. 1. ep. 3. & say that the chaire of Romeis thefirst de vnit. eccles. & principal ievvel of the true Chu. S. Augustin say: *in the chaire of vnitie, God* Iero. ep. ad Damas. *placed the doctrine of veritie.* S. Cyprian say: *hethat holdeth not this vnitie of the Chu.* Optat. l. 2. cont. Parme. *dothhe thinkeheholdeth the faith? noe indeed.* S. Hilaire vvithmany others say the same. Thisignehath the qualitie of a true signe, for it is manifest to senses & Aug. ep. 162. & cont. ep. Par. l. 3. c. 5. & in Manuduc. pa. 134. maketh knovvento each one theChu. of God; the very simple yea Infidels may behold this vnion, loue, & obedience. If ther vvere nothing els but naturall reason, it might easily shevv you this vnitie of Gods Chu. forther is noe man of good iudgment vvho vvill thinke that Hilar. l. ad Constant Augustum. God (vvho is the Soueraigne good & vvisedome) vvould choose & institute for him self a Chu. vvherin should be repugning & contrary doctrine of faith, & vvherin should bediuers diuisions, & a people rebellious to thier head & pastors: for such discord is farr from the noble signe of *vnitie*, vvith vvhich the holy Ghost hath marked this his ovvn Chu. vvhich he calleth the inheritance, citie, & kingdome of God, & calleth it the body of Christ, & most beloued spouse of God. By this you may see that reason it self teacheth that the spirit of

God is author of this vnitie in the Chu. As then the Catho. Rom. Chu. is the true Chu.. for hauing this signe; so yours is the false for not hauing it: sith you acknovveledge not the Pope calling him Antichrist albeit he is the head of Gods Chu. in earth, vicaire of Christ, & successour to S. Peter. Each of your Ministers vvilbe absolute vvithout depending of the authoritie of any other; your flocke obeioth as much as they pleaseto the ministers, yea & often imperiously commandeth the ministers; & such pastors asyours iustly hath such rebellious sheepe & subiects. Hovv then can your pretended religion drovvned in continuall dissension giue glory to God?

CHAP. XVI.

The second signe is holinesse.

HOLINESSE of faith & dostrine is the second signe of the true Chu. The Catho. Chu. professeth nothing cõtrary to the truth of faith, nor against behaniour of good manners; for scrip. say: *holines is decent for thy house, o Lord, foreuer*. S. Peter exhorteth the Christiãs to be holy in altheir conuersations: *for it is vvriten* (saith he) *ye shal be holy, bycause I am holy*; & asyet calleth the Chu.

Holy doctrine in the Chu. *Ps.* 92. 7. 1. *Pet.* 1. 15. & c. 2. 9.

Epheſ. 5. 27. *holy people.* S. Paul ſay: *Chriſt hath purged his Chu. to make hir glorious without ſpot or wrinkle, that she may be holy & undefiled;* & vvriteth often to the Churchs calling them *holy;* S. Iohn ſaue *deſending from heauen thenevv holy citie,* that is, the Chu. ſanctified by Ieſus deſcending from heauen. By this ſigne is euidently knovven the true Chu. & is diſtinguished from all ſects of Payans, Mahometanians, Ievves, & Heretiks vvho all doe teach many errours, intollerable falshoods, & abominable doctrine againſt the holines of the faith & againſt good life. The Payans in their Idolatry hath many vilaine abominations as noteth Theodoret. Platons lavves permitted vvomen to be common, & to kill children if they had any defect; the lavves of Lycurgus did not punish adulterie; the lavves of the Perſes permitted mariage betvveene brother & ſiſter, & of the mother vvith hir ſonne, & other abominations vvhich nature abhorreth; the Turks beleeue that God & the Angels prayeth for Mahomet, & that felicitie conſiſteth in pleaſurs of the flesh, & many other blaſphemies & falshoods are in their Alchoran, the Ievves Talmud is alſo filthie in many vices; the old heretiks ſurpaſſed the prophan philoſophers, Turks, & Ievves in diuers errours & abſurdities vvhich vvere too long to recit. Our Catho. Rom. Chu.

Apoc. 21. 2.

Theodo. l. de legib.

Vvicked lavves of infidels.

only is she vvho ſtil hath beene cleane & exempt from all ſuch ſpots, being all together faire in hir doctrine of the faith & in the rules of good life & behauiours yea your ſelf cõfeſſeth this saying *vvhen the Chu. of Rome vvas in hir puritie*, that is, in hir holines: for it is she vvho hath holy Sacraments & ſacrifices, holy vvorks, & holy vovves by vvhich many men & vvomen are conſecrated to Gods ſeruice: she hath alſo for hir head Ieſus the Saint of Saints by vvhom she is principally called holy, & by vvhos example she hath produced ſoe many troups of holy Martyrs, Confeſſors, Virgins, & infinit other Saints from time to time to this preſent, all engendred by hir good & holy doctrine, all I ſay borne of this Chu. as noble children of a noble mother, & excellent fruits of an excellent tree: for she exhorteth to doe good & holy vvorks, vvherby God maybe glorified; & albeit ther is in hir ſome vvho are bad, that commeth of their ovvn peruerſitie & not of the doctrine of thier mother. Shevv vs this ſigne in your reforme; vvhat children hath your nevv doctrine produced? teaching God to be author of ſinne, taking from man freevvil, the merite of good vvorks, the vertue of the Sacraments, letting goe the bridle to the flesh, obſcuring the reaſon, breaking the precepts of God & his Chu. & teaching

Holy chitdren in Gods Chu.

Not holines vvith Refor.

many other vvicked maximes vvhich hath engendretd Libertins, Apoſtats, Atheiſts, & all ſort of peruers men, ſuch childten of ſuch a mother, & ſuch fruit of ſuch a tree. Your ovvn Rabbis confirmeth this. Luthers vvords are: *this diuel hath ſeuen heads & hau caried avvay many, & made them vvorſe then euer they vvere in the Papiſtry*; & other vvher ſay: *after the ghoſpel reuealed* (ſpeaking of your reforme) *the vertue is extinguiſhed, the iuſtice oppreſſed, the temperance is bound, the truth is broken by dogges, the faith empriſoned, the vvickednes is made daily, the deuotion expelled, & hereſie remaineth*; thes are the marks vvhich Luther giueth you. Melancthon, Brentius, & other of your Miniſtres moſt largly declareth the corruption of life, & the multitude of peruers men vvhich are come out & borne of your nevv ghoſpel, but Caluin crieth more then any other againſt you, ſaying thos of his reforme are the moſt vvicked & moſt impious of all mortals, & not being able to find vvords proper to diſcribe them; he calleth them *'horrible mounſtres, genies of hell couered vvith the shape of men.* If your Chu. be the true Chu. vvher is the holines, vvhich is as proper for Gods Chu. as the truth? if your Chu' be holy, vvher are hir holy children? let vs ſee but one; you ſay of your ſelf that you are iuſtified & made innocent in Gods ſight, & eſtabliſhed in grace

Luth. preſa. poſtil. eccleſ. & ſer. Couuin. fol. 623.

Cal. ſer. 10. in ep. Epheſ

grace; you proue not this, neither doe vve beleeue it, & for good reason, bycause you are accused & condemned for incest, as your brother vvitnesseth, & therfor fugitiue out of your natiue soile.

Is it possible that your faire reforme, that foe loueth mariage, is so steril that she hath not asyet borne one child of so-me notable holinesse? is it bycause she is asyet young, or that hir Saints are inuisible, as hir self vvas? but vvhy hath she made & nourished so many Renegats, so many Atheists, so many Apostats & mounstres vvho vvere notorious & visible? is she so steril in good fruits, & so fertil in maledictions? doe she hide & couer that vvhich is good & cleane, & put forth to light that vvhich deserueth to be in darkenes? confesse then freely that ther is no holines nor Saints in your pretended Chu. Soe Luther saith plainly to the Catho: *It is not of vs that you must aske miracles or holinesse of life, for vve doe not admit such signes, they must be asked of you vvho take them for signes.* This signe of holinesse hath the conditions of a true signe, for it is euident to sensses & conforme to reason: ech one may see the good vvorks & holy scripgiueth thé for proofe of a good schoole. So S. Peter exhorteth Christians to doe good, *that by their vertuous actions, they may stoppe the mouth of the Payãs* (let vs also say) of the heretiks, ech one may.

Refor. Saints are inuisible as their Chu.

Luth. l. de seruo arbitr. cont. Erasm.

1. Petr. 2. 15.

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Luth. præfa. postil. eccles. & ser. Couuin. fol. 623. *this diuel hath seuen heads & hau caried avvay many, & made them vvorse then euer they vvere in the Papistry*; & other vvher say: *after the ghospel reuealed* (speaking of your reforme) *the vertue is extinguished, the iustice oppressed, the temperance is bound, the truth is broken by dogges, the faith emprisoned, the vvickednes is made daily, the deuotion expelled, & heresie remaineth*; thes are the marks vvhich Luther giueth you. Melancthon, Brentius, & other of your Ministres most largly declareth the corruption of life, & the multitude of peruers men vvhich are come out & borne of your nevv ghospel, but Caluin crieth more then any other against you, saying thos of his reforme are the most vvicked & most impious of all mortals, & not being able to find vvords proper to discribe them; he calleth them *'horrible mounstres, genies of hell couered with the shape of men.* If your Chu. be the true Chu. vvher is the holines, vvhich is as proper for Gods Chu. as the truth? if your Chu' be holy, vvher are hir holy children? let vs see but one; you say of your self that you are iustified & made innocent in Gods sight, & established in

Cal. ser. 10. in ep. Ephes

grace

grace; you proue not this, neither doe vve beleeue it, & for good reason, bycause you are accused & condemned for incest, as your brother vvitnesseth, & therfor fugitiue out of your natiue soile.

Is it possible that your faire reforme, that soe loueth mariage, is so steril that she hath not asyct borne one child of some notable holinesse? is it bycause she is asyct young, or that hir Saints are inuisible, as hir self vvas? but vvhy hath she made & nourished so many Renegats, so many Atheists, so many Apostats & mounstres vvho vvere notorious & visible? is she so steril in good fruits, & so fertil in maledictions? doe she hide & couer that vvhich is good & cleane, & put forth to light that vvhich deserueth to be in darkenes? confesse then freely that ther is no holines nor Saints in your pretended Chu. Soe Luther saith plainly to the Catho: *It is not of vs that you must aske miracles or holinesse of life, for vve doe not admit such signes, they must be asked of you vvho take them for signes.* This signe of holinesse hath the conditions of a true signe, for it is euident to senses & conforme to reason: ech one may see the good vvorks & holy scripgiueth thē for proofe of a good schoole. So S. Peter exhorteth Christians to doe good, *that by their vertuous actions, they may stoppe the mouth of the Payās* (let vs also say) of the heretiks. ech one may

Refor. Saints are inuisible as their Chu.

Luth. l. de seruo arbitr. cont. Erasm.

1. Petr. 2. 15.

also heare the holinesse of our doctrine by the miracles vvhich vvere made in cõfirmation of it: for the faith teacheth, that if the holines of the Chu. vvere not true, God vvould neuer doe miracles to confirme it, for that *he can not vvitnesse falshood*, as say S. Paul; & *no-* *Hebr.6.* *ne can make miracles but be*, as say Da- *Ps.135.* uid, or to vvhom he giueth povver. Reason also iudgeth that vvickednesse, impietie & such like commeth from an euil spring. Your pretended Chu. then can not be the true Chu. not hauing the signe of holinesse; & our Rom. Chu. must be the true Chu being marked vvith holinesse, vvhich God hath often confirmed by miracles, soueraigne vvitnesses of truth, by vvhich God is honored & glorified.

CHAP. XVII.

The third signe is Catholike.

THE third signe of the true Chu. is Catholike, that is, vniuersal; holding the same faith & doctrine in all times, in all places, & among all nations. This vve see in all parts of the vvorld; for Gods Chu. this day is as it vvas in all Christendome, among all nations vvhersoeuer: this can not be said of the *Synago-* Synagogue vvhich vvas not in all times.

nor in all places, nor among all nations, but only affected to Iacobs children; therfor it vvas a particular Chu. It is promised to Chtist that his inheritance, to vvit, his Chu. shal not be annexed to any particular place, but shal be extended throughout the vvhole vvorld; neither shall it be for a certaine time, but shal continue foreuer; scrip. saying: *aske of me & I vvil giue thee the gentils for thy inheritance, & the vttermost parts of the earth for thy possession*; the Angel saith: *Iesus shal reigne ouer the house of Iacob foreuer, & ther shalbe noe end of his kingdome*; & S. Paul say; *the truth of the ghospel is declared in all the vvorld, & doth fructifie & encrease*. Thes diuine promises of the great dilatation & perpetuall duration of the Chu. & ghospel must be vnderstood of the Rom. Chu. vvhien only is vniuersal; not that the vvhole vvorld should be Catho. at one & the same time, but that the vvhole should be cōuerted to Christ at sundrie times, & that the Catho. Chu. should comprehend a greater part of the vvorld then any sect of heretiks should euer doe. This is the true sense of being Catho. or vniuersal; here vve may admire the phantasies of Refor. saying that Christs Chu. failed; it seemeth that their eies hath failed them, that they can not see thes most cleare places of scrip. shevving the continuall duratiō of Christs Chu. againe if Christs

gue vvas not Catho.

Gods Chu. to be enlarged.

Ps. 2. 8.

Luc. 1. 33.

Collo. 1. 5.

Chu. be his ſpouſe, if his body, his citie & kingdome; yea if it be his eternal kingdome, as ſay holy ſcrip. vvho is he that is ſo impudent to doubt of this perpetual ſtabilitie promiſed by God him ſelf? vvil Refor. thinke that our Sauiour deceaued the Chu. vvhen he ſaid: *I am vvith you alvvayes vntil the end of the vvorld?* Beze him ſelf after Caluin, dareth not to denie ſuch manifeſt truth vvitneſſed, ſaying: *ſith Chriſts kingdome is perpetuall, of neceſſitie ther is alvvayes ſome extant vvho vvil acknovvledge him for their king.* This ſigne of Catho. & vniuerſal maketh the Rom. Chu. to be knovven for the ſpouſe of Chriſt, & doth diſtinguish hir from all other ſects vvho attribute to thé ſelues the name of Catho. for S. Auguſt. noteth that albeit heretiks vvould ſeeme Catho. yet vvhen the gentils asketh them; *vvher is the Catho. Chu?* none of them dare to shevv his houſe, by cauſe it is not vniuerſal. An ancient father vvriteth: *the vvord (Chriſtian) is my name; & the vvord (Catho.) my ſurname; the name nameth me, the ſurname declareth me.* Holy fathers marketh that as the children of Gods Chu. are called Catho. as their mother; ſo heretiks hath their name of ſome particular perſone. S. Athanaſe, ſay that Valentin, Baſilides, Manicheus, & others (as Arrius) gaue names to their ſects; ſo Luther & Caluin hath giuen names to Lutherans & Caluiniſts,

Matth. 28.
Beze c. 5. ſua. confeſſ. a. 5.
Aug. ep. fundam. c. 4.
Patian ep. ad Sympronia.
Iren. l. 2. c. 20.
Ierom. contr. Luciſer.
Inſtin. dialog. cū Trifo.
Athan. ſer. 2. contr. Arria.

that is, to Protestants & Puritants vvho call them selues Reformers. The signe then of Catho. hath the qualities & conditions of a true signe, for ech one may perceiue the vniuersalitie, & generalitie of our Catho. faith, doctrine, Sacraments, & traditions continued so many ages & extended throughout the vvhole vvorld, among soe many strange people & nations. By this vniuersalitie is proued that our doctrine is from heauen, & a truth more strong then the time, then men, yea then all the povver of hell. Your selues doth confesse & call vs Catho. & you add Romanists, vvhich name vve accept; for it signifieth the same; that is, men professing the Rom. & vniuersal religion & doctrine as the Rom. empire signifieth the monarchie of all the vvorld & your self say: *vvhen the Rom. chu. vvas in hir puritie,* that is, vvhen the Rom. Chu. vvas denounced openly in all places, vvhich is to say Catho: according S. Paul vvho say: *the Rom. faith vvas preached throught the vvhole vvorld*; vvhich could neuer be said of your pretended Chu. vvhich vvas neuer Catho. neither is it novv, neither can it be forever Catho. being limited, vvithin some part of a fevv Ilands, & not so much; for your Puritant doctrine agreath not vvith the Protestants & other sects in the said Ilands; neither are you conforme in faith, doctrine, or ceremonies

What is Romanists.

Rom. 1. 8.

vvith your fellovvs Huguenots of Frãce, or Geneue, or Germanie, or other vvhere; your pretended Chu. then is not Catho. neither neere to that name, therfor she is not the true Chu. for ther can be but one true, as is said befor. S. Cyprian vvriting to Cornelius Pope of Rome saith: *vvhilst vvith you ther is one mind & one voice, the vvhole Chu. is confessed the Rom. Chu.* S. Augustin say: *vvho so dissente from the body of Christs* (vvhich is the Chu.) *that they doe not communicate vvith all the vvhole corps of Christendome, certaine it is, that they are not in the Catho. Chu.* S. Ierom saith: *it is all oneto say the Rom. faith, & the Catho. faith.* Our Rom. Chu. then is marked vvith the signe of the true Chu. called Catho. al other conuenticles vvho attribute to thẽ selues the name of Christs Chu. are vaine & false assemblies builded vpon nature, & depriuing God of his honour & glory.

Cypria. ep. 57. ad Cornel. Aug. l. 2. c. 16. cõtr. Petil. & c. 4. deunita. eccles. & ep. 161. ad Honorat Ierom. contr. Rufin.

CHAP. XVIII.

The fourth signe is Apostolike.

THis fourth signe of Christ Chu. is Apostolike, that is, to hau hir beginning & foundation from the Apostles, & to haue continued from hand to hand, & from age to age by thos vvho in the gouerment of the Chu. succeeded to

one an other. Holy scrip. saith that the Chu. is founded vpon the Apostles; for Iesus expresly founded his Chu. vpon Peter Apostle strong & eminent rocke vvheron is placed Christs heauenly chaire, S. Paul say to the Christians: *you are domestiks of God, builded vpon the fundation of the Apostles & Prophets.* S. Iohn calleth the Apostles the cheife ground of the citie of God. Yea God fortelleth that the Chu. shal continue from time to time, & from age to age, saying: *this is the alliance I vvil make vvith them* (the Christians) *my spirit vvhich is in thee* (in our Sauiour) *& my vvords vvhich I hau put in thy mouth shal not remoue out of thy mouth, nor out of the mouth of thy seed, nor of thy seeds seed both novv & foreuer*, & Ieremie say: *ther shal neuer be abolished from Dauid a successor sitting vpon the throne of the house of Israel; & ther shal neuer be abolished sacrificators, ther shalbe before me a successor offering holochaust & making sacrifices foreuer:* thes prophecies can not be vnderstood of the Synagogue vvhere theold sacrifices hath failled, but is vnderstood only of the Chu. the kingdome of Dauid vvhere the true sacrifice continues vvith Christs Priests, & vvil continue vntil the vvorld endeth according Christs promis to Peter to found his Chu. vpon the rocke against vvhich *the gattes of hell shal neuer preuaile*: this promis vvas not made only for Peter, but for him & his

The Chu. is founded vpon Peter.

Math. 16. 18.

Ephes. 2. 19.

Apoc. 21.

Esa. 59. 21.

Iere 33. 17.

Math. 16.

vvith your fellovvs Huguenots of Frãce, or Geneue, or Germanie, or other vvhere; your prẽtended Chu. then is not Catho. neither neere to that name, therfor she is not the true Chu. for ther can be but one true, as is said befor. S. Cyprian vvriting to Cornelius Pope of Rome saith: *vvhilst vvith you ther is one mind & one voice, the vvhole Chu. is confessed the Rom. Chu.* S. Augustin say: *vvho so dissente from the body of Christs* (vvhich is the Chu.) *that they doe not communicate vvith all the vvhole corps of Christendome, certaine it is, that they are not in the Catho. Chu.* S. Ierom saith: *it is all one to say the Rom. faith, & the Catho. faith.* Our Rom. Chu. then is marked vvith the signe of the true Chu. called Catho. al other conuenticles vvho attribute to thẽ selues the name of Christs Chu. are vaine & false assemblies builded vpon nature, & depriuing God of his honour & glory.

Cypria. ep. 57. ad Cornel.
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Thecho. is found-ded vpon Peter. Math. 16. 18. Epheſ. 2. 19. Apoc. 21. Eſa. 59. 21. Iere 33. 17. Math. 16.

Cal. & Beze in Eph. 4.

ſucceſſors to the vvorlds end. Yea Caluin & Beze teacheth vvhil the Chu. is extant to hau alvvayes Doctors & Paſtors; the Chu. thé being neuer vvithout conductors & teachers of Chriſts doctrine (as Refor. confeſſeth) she muſt be in this ſort Apoſtolical. If you denie this conſtant & continual ſucceſſion of Paſtors to hau remained ſtil vnto this time; the former places of ſcrip. conuinceth you. Vvherby you ſee that ther is no refuge for you. They are then vvorſe then brutal men, vvho ſay that the Chu. (adornedvvith ſuch faire notable marks & glorious Doctors) vvas hidden the ſpace of fiften hundred years, like to the Idees of Platon; & that it neuer appeared to mortal men vvho vvere bound to follovv it, if by chance it did not appeare to certaine damned Arch-heretiks as Ebion, Heluin, Iouinian, Vigilãce, vviclef, or Hus. Againe if the Chu. did faile, or had not teachers of Chriſts doctrine; let Refor. shevv vs if they may (they are neuer able to do it) the yeare, the month, the day, or moment vvherin God forgetful of his promis, did permit the Chu. to faile or to vvant Paſtors to teach Chriſts doctrine, or vvhen in any lavvful cõgregation of the faithful, thes former bright lignes & lights of the Chu. did not appeare. Here Refor. doth ſvveat vvashing a tyle, & they labour in vaine. It vvere more profitable for them to

heare s. Paul clearly saying, that *God hath put Pastors & Doctors to teach & gouerne the Chu. until we meete with Christ in the end of the world.* Iesus him self saying: *I am with you alwayes until the worlds end.* You see how Christ hath defined the whole matter, that the Chu. hath neuer failed, nor wanted. Pastors, according the former places of Esay, & Ieremie who as other Euangelists manifestly declared the future state of the Christian Chu. which ought to persеuere frō the Apostles time, as it hath in despit of all the power of hell, of Payans, of Tyrants, of heresie & heretiks, & will continue whil men liueth vpon earth. Therfor the holy fathers declare as wel the fundamental doctrine of the Apostles, as the continuatiō of the same doctrine in the true Chu. by the Catalogue of the Bishops of Rome succeeding without interruption the one to the other sethens S. Peter. S. Irene giueth this signe of the Chu. refuting the Valentinians; so Tertulian defieth the heretiks; the chronicles of Eusebe, of S. Ierom & Prosper, & others most exactly numbreth the Popes for better witnessing the truth of the Chu. S. Augustin maketh a list of the Popes until Athanase Pope in that time, & saith that *the succession of Popes keepeth him in the Chu.* Optat prouoketh the heretiks of his time saying: *shew vs the origine of your chaire, you who bragge to haue the true*

Eph. 4. 11.
Math. 28.
Iren. l. 7. *c.* 3.
Tert. c. 32. *de prescrip.*
Ierom & Prosp. in Chron.
Euseb.
Epiph. heres. 27
Aug. ep. 1. *contr. Donat.*
& contr. ep. fun. dā. c. 4.

Opt. Mekuit. l. 2. contr. Permen.

Chu? if thes fathers esteemed the succession of thirtie or fortie Popes to be such a notorious signe of the true Chu. & of the Apostles doctrine; how much more now the succession of more then two hundred Popes, which we can shew by names from time to time without interruption to hau continued. Your self also saying; *when the Chu. of Rome was in hir puritie*; that is, was in the Apostolical succession, as she is & will be forever: change now your tence & say, the Chu. of Rome is in hir puritie & Apostolical succession; for this signe of Apostolike succession striketh you right in the face & breaketh your harts; seing well that by such succession of the Rom. Chu. our holy mother, is evidently declared the true Apostolike Chu. & that your assemblie is false & prophan, which can not shew any origine nor succession more ancient, nor better *Prelat* then Luther a notable Apostate & renegat monke & torch bearer of a thousand vilanies & rebellions. After Luther commeth Calain who is not of better stamp, objecting against our Apostolical succession,

Cal. l. 4. Inst. c. 2. §. 3.

that the succession of Aarōs priest hood (which was the Synagogue) continued until Caise who was wicked; therfor, say Calain, the succession of Pastors is not a signe of the true Chu. we answere that the succession in Aarons priesthood was a good signe of the true Chu-

of the Ievves, & that. Caifas ſucceſſor to Aaron vvas the lavvful Paſtor in the title; therfor S. Iohn ſaid, *be prophetiſed bycauſe he vvas the great Prieſt in that year*, albeit vvicked, as vvas the moſt part of the ſacrificators, vvherfor the Synagogue vvas called vvicked, although it vvas the true Chu. othervviſe Chriſt vvould not ſay: *the Scribs & Phariſeans ſitte thin Moiſes chaire*: neither vvould Chriſt cómand his diſciples to doevvhat the Scribs taught; yet ther vvas then many good in the Sinagogue as Zacharie & Eliſabeth S. Iohn Baptiſts parents, S. Ioakim, Simeon, S. Ioſeph, S. Anne, Salomé, & many other holy perſones liuing then or litle befor. If the Synagogue vyas mixed vvith good & bad, it is the condition of the militant Chu. as is ſaid befor., yet a true Chu. If Caluins argument had any force, it vvould only proue that ſucceſſion maketh not the ſucceſſors good, vvhich vve doe not ſay; but only vve ſay that it is a ſigne & marke of a true origine; as the ſucceſſion of children males of any noble houſe shevveth the right linage of their ſtirpe & familie; ſo the ſucceſſion of Popes from S. Peter vvith ſ th the liſt & continuation of Gods houſe & maketh it to be called Apoſtolike & giueth it the title of the true Chu. & as the ſucceſſion of Aarons prieſthood did marke the true Chu. of the Synagogue,

Ioa. 11.

Synagoga Sathanæ.

Apoc. 2. & 3.

Math. 23.

ſo the ſucceſſion Apoſtolike marketh Gods Chu. in the lavv of grace. It is then a good & euident ſigne, & Caluins proofe is to noe purpoſe. You may ſee novv the vanitie & vveakneſe of Caluin & of your cheife Rabbies, hovv theyvvere neuer able to proue that ther vvas interruption of doctrine betvveene al the Popes, vvho ſucceeded to one an other; their ſucceſſion vvas not of blood or conſanguinitie, but a ſucceſſion of authoritie & of faith Shal the Synagogue be of greaterpriuiledge thē the kingdome of Chriſt? Shal Aarons prieſthood vvhich vvas of breife time hau a continuation of perſones & prieſts, & of the Ievves lavv together, & not Chriſts prieſthood & doctrine vvhich is eternal? *Pſ.109.* if Dauid ſay of chriſt: *thou art a Prieſt eternally*; hovv can you proue that the Popes vvho ſucceeded to thē of the firſt fiue hundred years (as many of yours holdeth) hath loſt the faith or departed from the antient doctrine? vvhat councels do you alleage to hau condemned them? is it your ſchiſmatical Chu. or the *Synod of Gapan.* 1603. Huguenots Synode of France in Dalphine vvhere the Miniſters made an article of faith, that henceforvvard the Pope shal be the Antichriſt according their great bible? vvhere are his cōdemnations? can you produce any line of any good author to confirme your documēts? to the cōtrarie vve hau the books

& vvri

&vvritings of all the orthodoxe fathers, the generall councels & the chronicles of the Chu. as vvel vvitnessing the perpetual succession of faith & Apostolicall doctrine, as also the p:rsones sitting in S. Peters Chaire. Novv behold in this looking glasse that our Rom. Chu. is Apostolical, & that in this signe as with the rest shee is to be acknovvledged, heard, & honored as the true Chu. of Christ; & that your assemblie is neither Apostolical, nor one, nor holy, nor yet Catho. & that your pretended reforme is marked vvith Sathans signes & forged in hell, a Chu. a stranger, vvithout authoritie, vvithout approbation, nota Chu. but a confused Babilon, & as your self say: *A carnal religion carying the face of nature hir mother*: therfor you are out of the Arke of God, out of the true Chu. out of the vvay & hope of salvation, exposed to the vvaues of diuine iustice & to the bottome of eternal perdition: take then good counsel, enter by repentance into the anciēt Catho. Rom. Chu. the house, citie, & kingdome of God to vvhich you are inuited by better signes then yours; & let not your follie, pride & obstination shut your eies frō the light of truth: taking thes for euident & large vvarnings, your self saying; *that you must forstale the lingering pases of Gods punishment, because he punisheth more, by hovv much his vvarnings vvere euident & more large.*

ſo the ſucceſſion Apoſtolike marketh Gods Chu. in the lavv of grace. It is then a good & euident ſigne, & Caluins proofe is to noe purpoſe. You may ſee novv the vanitie & vveakneſe of Caluin & of your cheife Rabbies, hovv theyvvere neuer able to proue that ther vvas interruption of doctrine betvveene al the Popes, vvho ſucceeded to one an other; their ſucceſſion vvas not of blood or conſanguinitie, but a ſucceſſion of authoritie & of faith Shal the Synagogue be of greaterpriuiledge thé the kingdome of Chriſt? Shal Aarons prieſthood vvhich vvas of breife time hau a continuation of perſones & prieſts, & of the Ievves lavv together, & not Chriſts prieſthood & doctrine vvhich is eternal?

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1603. ticle of faith, that henceforvvard the Pope shal be the Antichriſt according their great bible? vvhere are his cõdemnations? can you produce any line of any good author to confirme your documẽts? to the cõtrarie vve hau the books

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CHAP. XIX.

The Rom. Chu. is the true & only Chu.

TO eschevv ambiguitie you must marke that the Rom. Chu. is not only that vvhich is in Rome but also that vvhich holdeth vvith hir in all parts of the vvorld, in Afrike, Europe, Asie, & in all other vvhers professing the same faith & doctrine vvhich teacheth the Rom. Chaire. It may novv sufficiently appeare by the signes & other proprieties of the true Chu. that the only Rom. Chu. is the true Chu. of Christ. Refor. confesseth that the Rom. Chu. vvas the true Chu. the first five hũdred years after the time of the Apostles: sith then that Caluin & Beze admitteth that the true Chu. can not faile or erre; they must of necessitie graũt the Rom. Chu. to be stil the true Chu. for let Refor. (vvho vvill hau nothing but vvhat is in scrip.) shevv to vs, vvhat hath scrip. against this? vve find in scrip. that the faith of the Rom. Chu. & of S. Paul vvas in ancient time the self same, & that the Rom. Chu. (as is certen by faith) vvas in the beginning the true & Catho. Chu. Novv let Refor. declare by scrip. (putting aside their boldnes of calumniatiõ) vvhen did the Rom. Chu. fall from the faith? othervvise truly they must confesse, that they say this (as many other things else both out yea & against scrip. here vve

Cal. & Beze cited befor

Refor. defied.

see clearly that Refor. hath broken & loſt their credit. Aske of them vvhen did the Rom. Chu. fall? they knovv not: aske, did then another Chu. beginne? they knovv not; yea they knovv not to giue any other Chu. for the ſpace of fifteene hundred years, then the Ró. Chu. vvhich being one, holy, Catho. & Apoſtolike (as is manifeſtly proued) is it not an extreme obduration & obſtinacie to denie hir tobe the true Chu? & are they not moſt ridiculous in giuing the time & yeare that the Rom Chu. did fall? for as many heads, ſoe many opinions among them: ſome of them keepe ſilence & giue no time, bycauſe their ſpirit ſuggeſteth nothing, Kytreus more ſtout then the reſt, alleageth the yeare 590. Luther out of his caprice the yeare 606. Bulinger 763. Muſculus 1200. others of them giue an other time, & others an other time; behold a kingdome deuided in it ſelf, & the vvitneſſes of falshood neuer agreeing; ſo thes nevv fellovvs aſſault & accuſe the Chu. as the old adulterers accuſed falsly the chaſt Suſane: & vvho vvil heare ſuch vvitneſſes or rather iudges in their ovvn cauſe? vvho as other like, are reiected in the ghoſpel as not in anyvviſe agreeing: vvho vvil say that ſuch men are led by any diuin ſpirit? are they not rather conducted by a deceitful ſpirit readily prepared to caumniation? from vvhence or by vvhat meanes do they proue the defailence of

Dani. 13.

Marc 14.56.

the Rom. Chu. perhaps they vvill say, that albeit the time be not knovven, yet it is so that novv ther appeares errours in the Rō. Chu. vvhich is sufficient. Vve answere, this is to mixe here a question vvhich requireth to treat of al things proposed in the Catho. Chu. yet in the meãe time vve answere to this obiectiō vvhich is refuted only by a denial; so vve denie that the Rom. Chu. hath failed, or that ther is in hir any errour. Refor. here are bound by hand & foote & are not able to goe any further; & vvhat is more folish then to see a man affirme a thing, vvhich being once denied, he is not able to proue it or to goe forvvard? vvher, I pray you, doth scrip. say that the Rom. Chu. hath fallen from the faith, or that ther is in hir doctrine any errour? vvher is ther any expresse vvord of God vvhich say this? I say, expresse, bycause your adulterous & corrupted bibles is not the vvord of God. It is true that Refor. setteth forth many nevv doctrins, & they reprehend many true things in the Rom. Chu. yet they could neuer proue any thing of vvhat they say in that sort out of holy scrip. vvithout first corrupting them; truly this is & shalbe forever an eternal reproch vnto Refor. it hath bene often offered to the the choise of victorie, if they could proue but one either of Luther or Caluins doctrine out of scrip. not corrupted; yet they daily boast & glorifie that vvhat-

Refor. cōfusion.

ſoeuer they beleeue & hau in their doctrine is contained in ſcrip. doth they not thé greatly erre, vvhé for the vvord of God they foiſten in corruptions, & calumniations againſt the Rom. Chu. from vvhich they are fallen & departed moſt vnhappily? Further vve proue & shevv the Rom. Chu to be the true & only Chu of God, bycauſe ther is noe other but shee vvho can number ſucceſſion of Paſtors frō the Apoſtles, continually keeping Chriſts & his Apoſtles doctrine vvithout any mutation: the ancient fathers vſed this argument againſt old heretiks; for vve declare not only a ſucceſſion of perſones (as vnvviſely ſay Caluin) but alſo of doctrine. Read, if you pleaſe, vvhat all antiquitie hath vvriten from the Apoſtles time. S. Cyprian martyr acknovvledgeth the Rom. chaire to be the mother & roote of the Catho. Chu. S. Irenee after regiſtring the Popes of Rome & their continuall ſucceſſion in ſoe many ages, declareth the ſame. Optat vvitneſſeth that in the citie of Rome vvas giuen to Peter the firſt Bishoprik chaire. S. Ierom ſaith that Pope Innocence vvas the ſucceſſour of the Apoſtolike chaire; & vvriteth to Pope Damaſe: *I ame conioined in ſocietie vvith thy holineſſe, that is, vvith Peters chaire, I knovv vpon that rocke vvas builded the Chu. vvhoſoeuer eateth the Lambe out of this houſe, he is prophane; vvhoſoeuer gathered not vvith thee, he diſperſeth.* S. Ber-

Cyp. l. 4. ep. 8. ad Cornel.
Iren. l. 3. c. 3. contr. hereſ.
Opt. Mileuit. l. 2. contr. Parmen.
Ierō. ep. 8. ad Demetr. & ep. 57. ad Damaſ.

Ber. ep. 131. *ad medjol.* nard & other holy fathers giueth like testimonies; & that the matter might not be doubtful, they explicate the same saying that the Chu. vvas founded vpon the faith & confession of Peter, & vpon Peter him self, not (as some folish Refor. imagin) vpon Peters naked body, or vpon Peter a sinner, but vpon Peter faithfull, as holding by open confession the true faith & doctrine of Christ. Yea Caluin by (Petram) vnderstandeth Peters confession. Albeit S. Augustin sometymes vvher by (Petrum) did vnderstand Christ yet he doth not reiect the other interpretation, but doth praise & follovv it; & vvriteth expresly against the Donatists *that in the Rom. Chu. alvvayes florished the primacie of the Apostolike chaire.* Yea the Rō. Chu. is the true & only Chu. in possession, in the title, & in all the offices of the Chu. vvhat other Chu. vntil the time of Luther during fifteene hundred years did euer teach the true faith vvithout errour? Refor. can not produce any other. It is shee vvho, in soe many ages & daily maketh lavvfull Pastors & Ministers of Sacraments; shee hath alvvayes iudged controuersies in matters of faith, as all chronicles vvitnesseth: shee hath stil condemned heresies from the Apostles time vntil this present; vvhat other Chu. hath published the faith throughout the vvorld according the oracles & promises of God? it vvere too log to rehearse here al the na-

Aug. l. 1. c. 11. retract. & ep. 162. contr. Donat.

tions & kingdomes cõuerted to the faith & doctrine of the Rom. Chu. it is shee among so many heresiés in diuers kingdomes remained constant & inuincible; shee endured calumniation, but in the end hir innocencie did appeare; heresies engendred, but after condemned; It is she vvho had enemies, but she surmonted them; yea as many enemies as she had, so many glorious victories she hath exalted: it is the singular priuiledge of the Rom. Chu. to performe such excellent & noble actions. Vve may nowv see howv more cleare then the sunnshine is accõplished the admirable prophecie of Essay speaking of the multitude of nations vvhich should be conuerted to the faith of the Catho. Rom. Chu. *The gentils shal vvalk in thy light, & kings in the brightnes of thy natiuitie, al thos vvho are assembled here, shal come vnto thee; then thou shal see, & thy heart shal vvonder & be enlarged. vvhen the multitude of people beyond the seas shal be conuerted to thee, & the force of the gentils shal com vnto thee.* You may see howv this diuine oracle is fulfilled, & howv diuine & humane reasons hath conspired for this truth to vvhich no man may resist but he vvho vvillingly vvil perish. Refor. are nowv at a verie loe ebe; yet they hau found asyet a corner of refuge, saying that ther is alvvayes a Chu. in the Papistry (so they speake) but she is half ruinated & spotted vvith certen errours. O howv often doth

Esa. 60.

Refor. by their falshood cut their owne throts! I aske of thé if this Chu. which continueth in the Papistry, be the true Chu. or no; if they say shee is not, they speake contradiction as the vvorld may see, bycause ther is but one true Chu. if they say shee is the true Chu. our cause is gained, & consequently ther is no errour in the faith or doctrine of the Rom. Chu. Vvho vvil not admire the follie & vaine boasting of Raynalds, saying that he vvill proue all vvhat he saith against the Rom. Chu. by scrip. by general councels, & orthodoxe fathers. bring hither novv your loadstone of trial, vvhich conuinceth you, that your pretended religion is false for that shee plausibly cóteteth nature, & that shee hath not truth vvherby to giue glory to God; sith you are out of Gods Chu. out of vvhich ther is no saluation for you, as you may see by this looking glasse vvhich giueth you sufficiét vvarning not to deferre any longer your conuersion to our true & holy Rom. Chu. vvherin you may see dovvne your proud nature & vvher in you may giue sincere glory to God.

CHAP. XX.

The Pope is head of the Church.

THe Catho. Rom. religion in all parts of the vvorld acknovvledgeth

a visible head of Gods Chu. in earth, estab-
lished by the expresse vvords of Christ; for after Peter had confessed openly Christs diuinitie, Iesus said to Peter in the singular number: *thou art a rocke & vpon this rocke* (vvhich is Peter) *I vvil build my Chu. & to thee I vvil giue the keies of heauen, & vvhat thou bindest or vvhat thou lossest vpon earth, shalbe bound or lossed in heauen.* Vvhat is more clear thē thes vvords of Christ? by vvhich he maketh Peter his vicaire & Lieutenant, the head of his Chu. the foundation of his building, yea the povver vvhich Christ gaue to the Apostles, he giueth it in particular to Peter, & giueth to him the keies by vvhich is signified the supreme povver, making Peter the prince of the Apostles & the highest superiour of his Chu. Calvin so maketh, by cause thes most cleare vvords of holy scrip, openeth the truth, & declareth that this excellēt principalitie is graunted to Peter: if to peter, also to peters successors; vvho can denie this? for the lavvful successor hath equal povver vvith his predecessour: so vve see in the Empire, & in kingdomes; so also must be in Ecclesiastical gouerment, othervvise vvould ther not be great confusion? if the Chu. be extant (as alvvayes it vvilbe) the things must stand, vvithout vvhich ther is no Chu. to vvhat end the keies, if the gouernour of the keies shal not hau a successour? to vvhat end is the foundation put in peter (vvho

Matt 16.

is the foundation vnder Christ) if it must not stand & be preserued in the succes-sours? for the Chu. can not be vvithout a foundatiō. Peter for him self only vvas not constituted gouernour & prince, but for the good of the Chu. the king is constituted for the good of the kingdome; if the kingdome doth stand, his succes-sours the heires doth stand. Vvhom did the Chu. euer acknovvledge the succes-sour of Peter other then the Pope of Rome? this may suffice for men desirous to knovv the truth; but alas vve haue novv to doe vvith obstinate mē vvho ra-ther resist to truth, as did the Ievves to Ioa. 21. 15. Christs miracles & vvonders. Iesus distin-guisheth also Peter frō the rest of the Apostles saying to him in particular, *feed my lambes, feed my lambes, feed my sheep;* & vvhat are thos lambes & sheep but the people & Pastors subiect to Peter & to his succes-sours? vvho must feed thes lambes & sheep vvith Christs doctrine & the holy vvord of God. Christ vseth thes similitudes to declare hovv efficaciously he constituted Peter above al the other Apostles to be his Lieutenant in his militant Chu. for the fundation is it vvhich holdeth vp al the buildings the keies are the signe of the great stevvard & pronisour of the house; the comman-dement of feeding al the sheep vvithout exception is the general authoritie ouer Math. 10. al the flocke. The scrip. saith: *the names of the twelue Apostles are thes, first Simon, vvho*

is called Peter, al the Euãgelistes putteth Peter in the first place, bycause he is first in dignitie & worthiest of the rest & Christ saith: *Simon, when thou art conuerted, confirme thy brethren*; & what other is it for Peter to confirme or strenghten his brethren, but to exercise his power ouer them? for the confirmed are subiects to him who confirmeth. Theophilact calleth S. Peter, *Prince of the disciples*. Eusebe calles him, *the first Bishop of Christians*. S. Cyril, *Prince & most excellent of al the Apostles*. S. Chrysostome, *Pastor & head of the Chu.* Euthymius, *Maister of the whole world*. S. Leo calleth him, *head & chiefe of the Apostles*; & as the Patriarch Abraham for his faith was blessed & receaued great promises for him & his posteritie; so Peter for his diuin faith (making the first publike profession of Iesus naturall diuinitie) is accompted blessed & receaueth great promises for him self & his successours. Yea Caluin confesseth that Peter was made the superiour ouer the rest of the Apostles, & therfor ouer the whole Chu. which superioritie not only pertained to Peter, but also to his successours, as is said. The Chu. then is committed to S. Peter & he is made the head & gouernour therof; he is placed in Christs chaire; & Iesus prayeth for peters faith that it should neuer faile, making Peter a father ouer the whole Chu. wherby appeareth the prouidence of God that in

Luc 22.

Theoph. in 22. Luc. Euseb. in chro. Cyril. Hieroso. Catech. 2. Chrysho. 55. in Math. Esthy. in 21. Ioa. Leo. ep. 89.

Cal. 4. inst. c. 6. sect. 8.

vvho should be head of the Chu. should haue a special priuiledge by Iesus prayer & promise neuer to faile in faith; & therfor ther is infallibilitie of truth annexed to peters chaire. By this vve learn according the Doctors of diuinitie approued in the most famous vniuersities of the vvorld, that God giueth special & more assistance to princes, Magistrats & superiours in gouerning then to priuat men; for although ech man hath his proper good Angel to help him, but gouernours & superiours hath besyds an other Angel to assist them in their gouerment, by reason they gouerne vnder God, *for that al powver is from God.* If such assistance be giuen to temporall Magistrats, vvhether they are Christians or not Christians, much more to S. peters successours, vvho hath the special promise of Iesus him self, that he vvil assist them vntil the end of the vvorld. Refor. seeketh alvvayes for darkenes of inuisibilitie, bycause they can not denie the manifest places of scrip. declaring S. peter the visible head & pastor of Gods Chu. they say, Iesus Christ is their head, & say they vvil hau no other: this vvas the vaine refuge of old heretiks; & Refor. doth not preuaile no more then their progenitors: for albeit Iesus be soueraigne head, pastor, & vriest of his Chu. yet he established a visible head to hold his place in his Chu. vpon earth, & hath many other superiours commanded &

Infallibilitie ioyned to Peters office.

Superiours are assisted vvith tvvo Angels.

Rom. 13.

ded & directed by the supreme superiour & visible head for the gouerment of his Chu. his mystical body. Moises & his succeſſors vvere heads of the Synagogue vnder God the soueraigne head therof: so also S. Peter & his succeſſors are heads of the visible Chu. vnder Christ soueraigne head & Pastor of the same visible Chu. yet ther is difference betvveene Moises & S. Peter; for God gaue to Moises the lavves & ceremonies of the Synagogue vvord by vvord, & vvould not hau Moises to do any thing of him self; but Christ gaue the keies of heauen to S. Peter; not as to a simple seruant as Moises, but as to the great maister & stevvard of his house, I say to S. Peter & his succeſſors to do & vndoe vvhat should be expediēt according the circumstances of time, places, & persones for the glory of God & saluation of men. You see hovv greatly you are abused seeking for darknes & not acknovvledgig the visible head of Gods Chu. the Pope, vvho doth not ordaine (as falsly Caluin & you impose vnto vs vvithout proofe) any thing contrarie to the vvord of God; neither makes nevv articles of faith, as your Synod of Gap did thes years past in France; neither takechavvay Christs Sacraments, as Luther, Caluin, & your Rabbies hath presumed to do; neither determineth any thing vvithout good consideration; that vvhich the Pope & Chu. ordaineth

chap. 18 fol. 102.

are the lavves & ceremonies concernin
the honour & seruice of God, as vvel
the administration of the Sacraments,
in the gouerment of ecclesiastical off
ces, vvhich the supreme head may de
fine, hauing the authoritie to bind
vnbind; for Christ promised to him th
vvhat he bindeth or vnbindeth in earth, sha
Math. 16. *be bound or vnbound in heauen.* It is ce
taine according Catho. Doctors th
both the ecclesiastical & secular povve
is subiect to the pope in as much as re
quires the good & saluation of soules
& it is the desire & vvil of God, th
ther be alvvayes good amitie & intell
gece betvveene the spiritual & tempor
povver for their mutual defence & co
seruation; the pope & other ecclesiast
cal princes excómunicating them vvh
denie the supreme povver of kings &
princes; & of the other side tempor
kings & princes defending & protectin
by the svvord & secular povver, th
right & authoritie of the pope & Rom
Chu. vvherby God may be glorifie
both by the spiritual & téporal povver
Marke by this looking glasse that yo
are not ioyned to the pope & consequé
ly you are out of the true Chu. & vvh
can be out of the Chu. but the gaine o
nature & dishonour of God?

CHAP. XXI.

Asyet of the Popes authoritie & povver.

Christs the first S. Paul vvitnesseth that our Sauiou
is head both of the militant Chu.

arth & alſo of the triumphing Chu. in heauen, ſaying: *God hath put al things vnder Chriſts feete, & made him head ouer all the Chu. vvhich is his body,* & S. paul ſaith after: *the man is head of the vvoman, as Chriſt is head of the Chu.* yea Chriſt is head of the Angels, the ſame Apoſtle ſaying: *Chriſt is the head of al principalitie & povver, & is conſtituted ouer al vertue & domination.* Chriſt then gouerneth his Chu. in tvvo manners, firſt by internal gifts & graces, the Apoſtle ſaying: *to ech of vs grace is giuen according the meaſure of Chriſts gift.* Thes gifts Chriſt giueth natura ly & phyſical-y as he is God; & giueth them meritoiouſly & morally as he is man. Secódly Chriſt ruleth his Chu. by external goerment: he exerciſed both thes mānets of gouerning vvhen he vvas mortal in arth; bnt novv & ſithens his Aſcenſion o heauen he doth the firſt by him ſelf n giuing internal gifts; but the ſecond māner of external gouerment is giuen & ommitted to his vicaire in earth. This it vvhich you vvill not vnderſtād, by-uſe you deſire to hau all in confuſion vithout making diſtinction of things; herfor I vvill refute an other of your alumniations ſaying *that vve relie vvholy pō the infallibilitie of thos vvhoſe liues maybe monſtruous, monſtruous*; it is not poſſible hat you are ignorant, but rather malious, for not making difference bevveene behauiour & povver; truly your lſe accuſations & impoſtures deſer-

head of the Chu. Eph. 1. & 5. Col. 2. Eph. 4. *Chriſt in tvvo manners ruleth the Chu.* Rainalds malice.

ue rather laughter then answere: for according you kings & princes should lose their powver & authoritie in case they are euil liuers & vvicked men. I am perswaded, your father vvas an honest mã; but suppose if he had bene a vvicked man, is therfor you should lose your inheritãce? so if ther had bene a pope mõstruous (as you say, or as many of yours maliciously speake of a pape Ieã vvhich is a meere fable) must therfor the Catho. Rom. Chu. lose the right of hir inheritance of powver, of authoritie, Iurisdiction & infallibilitie of truth vvhich vvas conioyned by Christ to the office & chaire of peter & his successours, & not to euil behauiour? If ther vvere not vvicked, abominable, & most monstruous among yours, you might more easily blame vs. It is the condition of Gods Chu. to hau good & bad, take the example of the good, & leaue the bad to God & his day; it semeth you are like to the croe Gen. 8. fét out of the arke, vvho came not back, bycause (as many say) it staied vpon the dead carcasses in the vvaters; so you take holde of mens dead vvorks, & you perceiue not their good vertuous & noble vvorks. You hau great eyes to see other mens offences, & you are blind not seing your ovvn vvickednes; & you carie befor your breast other mens faults, but you put behind your backe your ovvn hainous sinnes. Learne to make differéce betvveene mens offices & their beha-

uiour, as Christ distinguised betvveene the office & behauiour of the Scribs & phariseãs vvho did teach the lavv, albeit they kept it not; & S. Iohn attribute to vvicked Caiphas to hau said truth, *for that he vvas then the high Priest:* if the truth vvas then preserued in Moises chaire, much more in S. Peters chaire is truth vvith infallibilitie, sith Iesus (vvho can not deceiue) hath promised to his Chu. continuall assistance of the holy ghost. But Refor. vvil put light & darknes together, saying if a priest or Bishop be a vitious man, he hath not povver to minister Sacraments, to forgiue sinnes, or to exercise his holy functions: this is the block & stone vvhich hurte the eyes & make you & many others to stumble, bycause you vvil not distinguish betvveene the Priesthood & the mã alone; Refor. knovv not the difference betvveene abstract & concret: for it is certen that Christs Priesthood is most holy & neuer sinneth, but the man vvho is Priest or Bishop; & vvhen he committeth sinne, it is not as he is a Priest: but as he is the sõne of Adã: therfor it is not the priest, Bishop, or pope that commit sinne (as improperly & vncorrectly mẽ doth speake) but the sonne of Adam & particular persone called N. vvher you may see, although a pope (as he is a priuat mã) may fayle in his particular behauiour (or as you say vvere monstruous) that is vvithout preiudice of his povver & authoritie

Math. 23.

Ioa. 11.

Infallibilitie ioyned to the Popes chaire.

Ioa. 14.

ioyned to his chaire; no more then the lavvfull iudge should loſe his povver & commiſſion, albeit he vvere a mõſtruous or vvicked man. For this maketh holy ſcrip. *if thou ſeparate the pretious from the filth, thou ſhalt be as the mouth of God*; but Refor. vvil rather be as the mouth of Sathan, putting vvhit & blacke, light & darknes, vvheat & holme togither; & in this they are both deſirous of confuſion & ignorant of the ſcrip. Chriſt (as you ſee) maketh diſtinction betvveene povver & behaviour of Prieſts, ſaying: *keepe & do all vvhat they ſay*, to vvit, vvhat Gods lavvſaith: *but do not according their* naughtie *vvorks*: therfor touching their offices, as miniſtring Chriſts doctrine & Sacraments, celebrating, abſoluing, & ſuch (for thes functions they doe as they are Prieſts) vve muſt conſider their office, dignitie, & cõmiſſion of God more then their perſones; for obedience & honour is due chiefly to their eſtat. An il Deputie loſeth not his office, nor the ſubiectiõ due vnto him. Saül & Dauid vvere kings after they ſinned; Chriſt did not refuſe the iudgment of Annas, Caiſe, & Pilate although they vvere vvicked. S. Peter vvil haue ſeruãts to obey to bad Maiſtres. Refor. ſay, hovv can he vvho is a ſinner purge an other man of his ſinnes? this ſpeech is like to vvhat the Ievves ſaid of Chriſt: *vvhat is he this, vvho forgiueth ſinnes*? to vvhich Chriſt anſvvered by doing other vvorks (to vvit, miracles)

Bad life deprive not man of his office. Ierem. 15.

Matth. 23.

1. Petr. 2.

Luk. 5.

vvhich vvere proper to God. Vve anſvvere then that God & the officer togither purgeth the ſinner, God principally & the officer by God; vvho founded not the povver vvhich prieſts han vpon their holineſſe or malice, but vpon his ovvn vvords & veritable promis: for if holines of prieſts vvere neceſſarie for miniſtring their functions, hovv can any one be certain, vvhether he is vvel baptiſed, or abſolued, or that he receaued vvell any other Sacrament, ſith he knovveth not vvhether the prieſt vvas a holy & good man? vva muſt then conſider the prieſts as Gods theaſurers (vvhether they are good or bad) miniſtring the Sacraments by vvhich God diſtributeth & beſtoueth his graces. As Refor. make God author of all ſinnes, ſo they make the pope author of the common baudy houſes & infamous places of Rome: but our Catho. religion diſtinguisheth betvveene doing a thing, & permitting a thing to be done; therfor as God hateth ſinne & neuer vvil hau it to be done, albeit he permitteth it; ſoe the Pope deteſteth thos impurities, albeit he endureth them, as doe other princes & common vvealths, his intention being to eſchevv adulteries & other greater euils, as S. Auguſt. marketh. Bycauſe here is mention of Superiours, I muſt refute an other of your falſe accuſations & calumnies, Impoſing to vs vvithout any proofe that vve allovv of ingling equiuoca-

Prieſts povver founded vpō God promis.

God & the Pope permits euil.

Obedience due to superiours. tions; certen it is, as vve are bound to obey to God, so also vve are bound to obey to superiours vvhom God hath put
Rom. 13. ouer vs: by reason as the Apostle say: *all*
2. Hebr. 13. 17. *powver is from God, & vvho resisteth to the powver, resisteth to Gods ordinance*; & saith: *be subiect to al humane creature for Gods loue.*

1. Petr. 2. I vvil shevv novv hovv you vvrong vs, being your proper to vse the deceit of

Beze equinocations as say Beller l. de Eucha. c. 2. & Claud. Sancti. contr. Apolog. Beze. equiuocations. Your Rabby Beze vvrot in the year 1556. a confession saying the body of Christ vvas realy present in the *cene* (or as you tearm it, *the lords supper*) adding this to be the Zuinglias opinio; the Lutherās seing this, triumphed ouer the Zuinglians, reproching that they had chāged their sect & vvere of Luthers opinion: vpon this the Zuinglians blameth & crieth out against Beze that he had fallsly vvriten; Beze hath no other refuge then to his deceitful equiuocatiōs, & said he vvrot the truth, but the Lutherans vnderstood not him; saying he spake not of the *cene* vvhich is celebrated in earth (of vvhich vvas the question) but of the *cene* vvhich is celebrated in heauen vvher Christ is truly & realy present; by this craft you turne your coates & denie vvhat you affirmed: for you vvil say that yesterday you vvere not at the Lords supper, but you meane the heauēly supper; you vvil say that you beleeue the Pope is head of the Chu. but you meane not the pope of Rome vvho is in earth, but the pope Christ vvho is in

Reform. equiuocations.

heauen;you vvil say, the Chu. can not erre,but you vnderstand the triumphing Chu.in heauē;Caluin vvil say the Chu. of God is visible, but he meaneth that she is visible to God;you vvil say,Gods Chu. is holy,but you meane Gods Chu. in heauen:you vvil svveare (as your brethren Huguenots in France)to be faithful to the king, but you vvil meane the king of kings & Lord of Lords: behold hovv *you alloue ingling & iuggling equiuocations & reserue senses euin in very oathes* (your vvordes) vve teach the contrary, to vvit, that men should sincerly,truly, & vvithout deceit proceed in their conuersations, contracts, & agreements: & vvhen ther is question of oathes,men are bound to svveare not only asthe thing is but also according the meaning of others,& to vse the common signification of vvords: yea vve say that the guiltie man(albeit he lose his life) is bound to say the truth vvhen he is commanded *Iuridically*,that is,accordingtothe lavves by his lavvful iudge, by reason ech on is bound to obey to his lavvful superiour vvhen he commandes. You see by this looking glasse,he vvho is not fed, ruled & kept vnder Christs vicaire the pope, head,& lavvful superiour of Gods Chu. in earth, straieth & follovves nature & giueth no glory to God.

CHAP. XXII.

The Pope is not the Antichrist

BY vvhat author or scrip. by vvhat counceil or authoritie can you or yours proue the Pope to be the Antichrist? It is of meer hatred & malice that your ministers daily persvvade the people that the Pope is the Antichrist: this you blaspheme against God & his scrip. & against your ovvn consciences. The vvord, *Antichrist*, signifieth, against Christ; & is taken first generally for all sort of Christs aduersaries, such as are heretiks & all thos vvho oppose thē selues against the true Catho. faith. In this sort S. Iohn say: *novv are many Antichrists*; that is, many heretiks & others ill iudging & deeming of Iesus: & of them he addeth: *they came forth from us, but they vvere not of ours*; in the same sense he say: *euery spirit vvho abolisheth Iesus, is not of God & he is an Antichrist.* 2ly. the vvord, *Antichrist*, is taken properly for Christs chiefe enemie, vvhose forrunners are all Arch-heretiks: as Simon Magus, Manicheus, Arrius, Iulian, Mahomet, Luther, Caluin, & other sectmaisters: in this sort S. Paul taketh: *vnlesse the man of sinne be reuealed, the sonne of perditiō* & Christ speaketh of him saying: *if an other come in his ovvn name, you vvil receaue him.* Antichrist then is taken specially for Christs prin-

Antichr. taken generally.

1. Ioa. 2. 18. & c. 4. 3.

Antichr. taken properly.

2. Thessal. 2. 3. Ioa. 5. 43. Daniel 7

cipall enemie vvho is not asyet come, neither vvill come vntil the Rom. Empire be destroyed as some fathers noted by Daniels prophecie. Youmay see that ther is as much conueaience betvveene the Pope & Antichrist as is betvveene light & darkness, heauen & hell: you knovv vvel that the Pope confesse Iesus to be sonne of God, Sauiour of the vvorld, iudge of the liuing & dead; this he teaches & causeth to be taught, & in his armories he calles him self *the seruant of the seruants of God*. Hovv thé can you cal the Pope by the namę of Antichrist vvhovvil vvholy denie Iesus, & vvil constraine al thos he may to renounce Iesus, & vvil make cruell vvarre against Iesus & the vvhole Chu? vvhat is then your blindnes to cal the Pope, the Antichrist, the Pope hauing markes right contrary to the Antichrist? the Popes hath reigned thes many ages; the Antichrist vvil not reigne but three years & a half: if the Antichrist hath reigned in the person of al the Popes vvho succeeded to S. Peter or to S. Gregorie, then the Chu. must hau more then a hundred Antichrists, yet scrip. maketh mention but of one, vvhen it speaketh in proper tearms: in the Antichrists time ther vvil come tvvo vvitnesses couered vvith sack of haire vvhom the Antichrist vvil kill: this hath not bene seen asyet in the time of the Popes: the Antichrist vvil make fire descend frō heauē, & vvilbe receaued by the Ievves for

No conuenience betvveen the Pope & Antichrist.

Daniel. 7. 25. Apoc. 11 2.

their Messias; the Pope doth not this, neither doth the Ievves receiue him for their Messias: you say the Pope is fallen frō the faith, & sittes in Rome & shevves him self for the visible head of Christs Chu. I answvere, it is your part to proue (sith you say, *your belly is full & is readie to brust like nevv bottels*) that the Pope is fallē from the faith: it is rather your selues that hath fallen & apostated frō the faith & true religion. I say also, vvhen you say the Pope is fallen from the faith, is as much to say, that S. Peters faith hath failed, vvhich is impossible, bycause Iesus praier vvas not in vaine, praying that *Peters faith should not faile*: the Pope sittes in the Chu. of Rome, & the Antichrist vvil sit in the Temple of Hierusalem vvher he vvilbe adored by the Ievves; Rome & Hierusalem are farr different: the Antichrist vvil shevv him self as God, this do not the Pope, no more then S. Peter vvho vvas Christs vicaire, & the Popes of the first fiue hundred years, & Moises vvho vvas ouer the spiritual & temporal powver: S. Paul saith: *Iesus at his comming vvith the spirit of his mouth vvil kill the Antichrist*; Iesus hath not killed any Pope, nor he is not come as yet to kil the Antichrist: diuerse fathers as S. Chrysostome, S. Cyril, S. Ierom, S. Ambrose, S. Augusti. S. Irenē, & Theodoret declareth, that the Antichrist is not as yet come. Hau you not be for your eyes (if Sathā had not blinded your vvits) the Turke, vvhom

Luc. 22. 31.

2. *Thess.* 2. 8.

Chrysost. Cyril. & Ambro. in 2. *Thess.* 2. *Ierom. ep ad Algas.*

ke, vvhom you might better tal by that name, vvho as a forrunner of the Antichriſt the man of perdition, doth againſt Chriſt ẽdome al that the Antichriſt vvill doe in perſon? the pope then is conſtituted by Ieſus, & hath his authoritie from Ieſus; this is the Catho. profeſſion proued by ſcrip. approued by holy fathers, knovven by continual ſucceſſion of the popes of Rome from age to age thes ſixteene hundred years. You may ſee hovv darknes & pride hath precipitated your iudgment, making you beleeue good to be euil, calling Chriſts vicaire by the name of Antichriſt, making night of day, falshood of truth, & a religion of blaſphemie, deſpicing & dishonering God in his vicaire & lieutenant. You obiect vnto vs moſt friuolously the abuſes of the court of Rome, as if ther vvere not execrable & moſt monſtrous abuſes cõmitted by you & your miniſters. Vvhat make your obiection to the purpoſe? the Chu. of Rome & the court of Rome are much different: it is of the Chu. & not of the court, that the doctrine of the Catho. faith dependes; if ther be revvards of couetouſnes cõmitted by the clarks of the court, that maketh nothing againſt the faith & doctrine of the Chu. vvhich doe not approue ſuch. You take thé occaſiõ very importunatly to reproch vnto vs, that vve buy & ſell ſinnes, pardons, & ſoules: but if you vvere ſo deſirous to vnderſtand as you are to correct & blame,

Aug. tr. 29. in Ioa.
Irene. l. 5. contr. valent.
Theodo. epito. de diui. decret. cap. de Antichr.
The Turke a forrunner of Antichr.
the court & Chu. of Rome are diſſirent.

you vould not vse such grose & ignorant vvords: & vvith greater falshood & malice you impose vnto vs, that vve graunt indulgences for sinnes aftervvard to be committed; in this you are most ignorãt not knovving the condition of indulgẽces, vvhich are neuer giuen for future sinnes, neither are they gained by them vvho are out of the Chu. or in state of deadly sinne, neither yet obtained but for doing some good vvorkes; & to giue you a looking glasse to behold better vvhat is contained in scrip. you shal hau a briefe answvere to this: vvhen Daniel counseiled the king Nabuchodonosor to redeeme his sinnes by almes, vvhether vvas that buying or selling? vvhẽ you are able to giue answvere you shall hau further satisfaction. In the meanevvhile behold hovv you take part vvith the Anti christ, blaspheming against God & truth-

Indulgentes.

Daniel 4. 24.

CHAP. XXIII.
of Traditions.

THE vvant of distinction is the cause of confusion; therfor ther must difference be made betvveene the vvord of God vvriten, & the vvord of God not vvritẽ called *Traditiõs* vvhich are proued and declared by holy scrip. for soe one may depend of the other, as Christ said *that of the two precepts of charitie depended the vvhole lavv & prophets*; soe vvhen the

Math. 22. 40.

fathers say that the vvhole rules of faith are contained in scrip. that is to say, the traditions, customes, & rules of faith are depending & deducted out of holy scrip. yea traditions hath bene befor any vvriten vvord; for from the beginning of the vvorld befor any scrip. vvas extant for the space of tvvo thousand & fiue hundred years vntil the time of Moises (vvho vvas the first that vvrot) ther vvas traditiós in the Chu. of God. The first books of scrip. saith: *aske of thy father & he will declare to thee, of thy elders & they will tell thee.* Dauid saith, that *God established in Israël a lavv* (to vvit of tradition) *by vvhich he commanded the parents to make knovven to their children the vertuts of God, that they should keepe his lavves*: & also saith: *our parents told vs*, he saith not the scrip. but our parents declaring by tradition to their children. Ieremie saith: *inquire for the ancient trades, & aske vvhich is the good vvay, that ye may vvalke in it.* Gods Chu. vvas thé somtimes vvithout scrip. but neuervvithout tradition. By this you see that although holy scrip. is very profitable for Gods Chu. yet it is not absolutly necessary for saluatió (as yours say;) fith Gods Chu. vvanted it for long time & diuerse thé vvere saued, & novv by baptisme are saued young children vvho knovv not vvhat is scrip. yea many men vvho neuer see or read any scrip. are saued by hearing the doctrine & traditions of the Chu. vvhich traditiós are rules of faith,

The Chu. neuer vvithout Tradition vvhich vvas before scrip. Deutr. 32. 7.

Ps. 77. & Ps. 43. 1.

Ier. 6. 16.

Many are saued vvithout scrip.

& yet were not vvriten by the Apostles: for certenly after Christs Ascension befor any of the Apostles did vvrite, there vvas tradition obserued by vvhich men vvere saued in the Chu. diuerse also vvas conuerted & saued by the doctrine & tradition of the Apostles vvho did not vvrite & their traditiō & preaching obliged the hearers, & vvas as vvel the vvord of holy ghost; as the ghospel vvriten. For S. paul say: *you are our epistle vvriten in our hearts vvhich is knovven & read by all*; bycause the special & proper book of Christs truth & ghospel is not the externall vvriting, but is the hearts of the faithful, being the habitacle of the holy ghost, & proper subiect of the truth & graces preached in the new testament. In vvhich book of hearts S. paul vvrot diuerse things not vttered in any externall epistle, as sundrie of the Apostles vvrot the Christiā religion in the hearts of their auditours only & nothing in material books; of vvhich S. Irene say: *vvhat & if the Apostles had left no scrip. ought vve not to follovv the order of the traditions vvhich they deliuered vnto them to vvhom they committed the Chu. to vvhich ordinance many nations of thos barbarous people that hath beleeued in Christ, doth consent vvithout letter or inke, hauing saluation vvriten in their hearts & keeping diligētly the tradition of the elders.* S. Ierom say: *in the Creed of our faith & hope vvhich being deliuered by tradition from the Apostles, is not vvriten in paper & inke, but*

Traditiō is the vvord of God, as the ghospel.

2. Cor. 3. 2.

Christiā hearts is the book of God, & of the Chu.

Iren. l. 3. c. 4.

Ieron ad Paulin.

in the carnal tables of the heart. This is also the book of the Chu. vvherby & vvherin is kept faithfully Gods vvords vvritē in the hearts of thos to vvhō the Apostles did preach, vvith such diligence as the keepeth & preserueth the vvriten material book of holy scrip. from al corruption of heretiks & other iniuries. S. Paul *prayseth the Corinthiās for keeping his precepts & traditions*; adding after *I vvil dispose the rest vvhen I shal come.* Vvherby vve see that ther are many particular decrees & orders set dovvn by tradition, more then in the vvritings of any Apostle. S. Paul *confirmeth the Chu. commanding to keep the precepts of the Apostles & ancients*; that is, not only vvhat vvas cōmanded by the ghospel vvriten, but also vvhat the Apostles & rulers of the Chu. cōmanded; this is expressly affirmed by S. Paul *exhorting the Thessalonians to standfast & hold the Traditiōs vvhich they learned either by his speaches or by his epistle.* Refor. seing thes texts so euident against them, they hath no refuge then purposely, guiltfully, & of il cōscience to refraine from the vsual vvord, *Tradition*, translating it instruction, constitution, ordinance, or vvhat else they can inuent; this they doe to hide the truth & to beguile the simple. S. Paul vvill hau vs *vvith drawn our selues from the vvho doth not keep & hold his traditions.* Vvherby is signified that Apostolical traditions are of equal authoritie vvith the vvriten vvord of the ghospel: byeause Christ cō-

1. *Cor.* 11. 2. & 34.

Act. 15. 41.

2. *Thes.* 2. 15.

2. *Thess.* 3. 6.

Luc 10. 16. mandeth vs to heare & obey the Pastors of the Chu. for vvho refuse the doctrine of the Apostles, he refuseth Christs doctrine; & S. Paul cómandeth vs to obey to our superiours. If custome hath the force of a lavv in humane matters, vvhy should not ecclesiastical customes receaued & aproued amõg Christiãs hau the same force & authoritie in matters of religion? so Tertulian & S. Augustin say: *if vve esteeme customes of the Chu. giuen by the fathers vvithout vvriting to be of no force, it vvould be great dimage for the Christian religion; sith not only in administration of the Sacramẽts, but also in other mysteries & ceremonies of the Chu. is kept the tradition of the Apostles & fathers, vvhich vvere not produced or published by vvriting, but by custome succssiuely & generally obserued & introduced into the Chu.* Scrip. say that Christ said & did many thigs vvhich are not vvriten. S. Paul say that Christ said: *it is a more blessed thing to giue then to receiue*; yet this is not vvritẽ in the ghospel; vvhat vvere al things vvhich Christ befor his passion had to be said, *his disciples being not able to beare them?* & after his resurrectiõ teaches them *for the space of fortie dayes appering to them & speaking of the kingdome of heauen.* If al things vvhich Iesus did, had bene vvriten, S. John *esteemeth that the vvorld vvould not be able to hold the books of them*; vvhat is the *Depositum* vvhich S. Paul delinered to the Bishop Timothee to be kept, but the vvhole Christian doctrine, taught by the

Customes makes lavves.
Tertu. de prescrip.
Aug. de cura pro mortu.
Act. 20. 35.
Ioa. 16. 12. &c.
21. 25.
Act. 1.
1. Tim. 6. 20.

Apostles & deliuered to their successors? vvhich bycause it passeth from hand to hand, from Bishop to Bishop vvithout corruption, change, or alteration is all one vvith Tradition, & is the truth giuen to holy Bishops to be kept, & notto lay men. S. Irenee calleth the Catho. Chu. for this great, old, & knovven treasure committed to the Bishops custodie, *the rich treasure of truth.* If vve call to Refor. for this *Depositū* of truth, & aske in vvhos hands it vvas laid vp, & hovv it came dovvn to them? they are as Dauid say: *they haue a mouth, & they can not speake.* Or else they vvil betake thē selues to their hole of inuisibilitie, & vvil leape fifteene or sixteene hūdred years for it ouer mēs heads to the Apostles, by vvhich leape they breake their ovvn necks. The Apostle as yet declareth the tradition of the Chu. to S. Timothee saying: *keep the forme of sahitarie vvords vvhich I said to thee*, & to the Romās he calleth this, *the forme of doctrine & rule of faith*; by thes & other places of scrip. vve may gather that the Apostles inspired by the holy ghost, befor their sundring into diuers nations, did set dovvn a certen rule & forme of faith & doctrine containing both the articles of the Creed, & the principal grounds & vvhole platforme of the Christiā religiō: vvhich rule vvas befor any of the Euangils vvas vvriten & befor the faith vvas preached to the gentils; by vvhich not only the Apostles & Euāgelists prea-

Depositū is the treasure of truth not giuen to lay men. *Iren. loc. cit.*

Ps. 115. 5.

3. Timo. 1. 13. *Rom. 6. 17. & c. 16. 17.*

The rule of prea-

ching or glosing Script. must be the Chu. tradition.

ching & vvriting, but also ech other inferiour teachers doctrine & interpreting (vvhich S. Paul calleth prophetising) vvas of Gods Chu. approued & admitted, or disproued & reiected. This forme & rule by mouth & not by scrip. ech Apostle deliuered to the countrey cõuerted by them; for keeping of this forme S. Paul praised the Romans, & after earnestly vvarneth them by no mans plausible speech to be drauen from the same; this forme he cõmendes to S. Timothee calling it his *Depositum*; & not for holdig this fast & sure he blameth the Galatians; & further denouncing to him self or to an Angel vvho vvould vvrite, teach, or expound against vvhat they first receiued, an *Anathem*; he cõmandes alvvayes to bevvare of thé vvho teach other vvise; yea for feare of missing this rule & line of truth (although him self had the holy ghost, yet lest he should preach in vaine & lose his labour) he vvent to cõferre vvith S. Peter & the rest. The Apostles for fast keeping this rule of truth hold counceils, & their successors by their examples; yea by measure of this rule holy Doctors made their sermons, cõmentaries & interpreta tions of Gods vvord; no interpretations of scrip. othervvise admitted nor deemed to be of God, but as they vvas conformable to this rule. This is the sure measure of faith set

Refor. rule of.

downe & cõmẽded to vs euery vvher for the Apostles tradition; & not the phan-

taſtical rule or ſquare meaſured by ech mans particular ſpirit, & that ech Sect-maiſter pretend, gathered out of ſcrip. falſly vnderſtood & vvreſted tó his purpoſe by vvhich he iudgeth of Doctors, Chu. ſcrip. & of al. So Arrius had his ovvn rule, Luther had his falſe vveights, & Caluin his ovvn deceitful balances, according to vvhich ſeueral meaſure of ech ſect, they hau their expoſitions of Gods vvord. Therfor al nevv phātaſtical interpretations & al other preaching in Caluins ſchoole is iuſtly condemned by the Apoſtle, by reaſon it is not according to, but quite againſt the rule of faith. It is from the Apoſtles rule of faith that the Catho. Rō. Chu. hath certen vvords, not ſo much bv vvriting as by vvord of mouth; for S. Auguſtin ſay: *Philoſophers ſpeake vvith freedome of vvords, but vve muſt ſpeake according to a certen rule, leſt licentious libertie of vvords breed an impious opinion of the things ſignified by ſuch vvords. Trinitie, perſon, eſſence, conſubſtantial, tranſubſtantiation, maſſe, Sacrament, & ſuch* are ſalutarie vvords giuen partly by the Apoſtles & partly aptly deliuered by holy councels & fathers to expreſſe as neer as could be, ſome high ineffable truths in religion, & to ſtope heretiks audacitie & inuētion of nevv vaine & prophane vvords in ſuch matters, vvhich vaine vvords S. Paul *vvarneth S. Timothee to eſchevv & to bevvare*; by reaſon *heretiks ſpeeches, preaching, & vvritings are peſtiferous creeping &*

faith is their phā taſie.

Rom. 11.

Aug. l. 10. de ciuit.

2. Timo. 2.

swelling like a canker. Vvherfor Christiās must neuer heare Refor. sermōs nor read their bookes, bycause they hau a popular vvay of talk by vvhich vnlearned & chiefly vvomen loden vvith sinne are easily beguiled; for as S. Ierom say: *ther is nothing more easier as vvith a voluble & rouling tongue to deceiue the rude people, vvhich admire vvhatsoeuer they vnderstand not.* Ther are many vvho say; ther is no danger to goe & heare the ministers preach. To such I answere, to doe soit is not only dāgerous to fall into the goulfe & snare of heresie, but also it is a most hainous offence to cōmunicate vvith them vvho are in rebellion against Gods Chu. & therfor such frequenting is iustly forbidden: & as a vertuous man vvould grieuously be offended & much dishonored if he found his vvife or daughter in a cōmon stue house; so God is much offēded vvith them vvho frequent, haunt, or goe to Refor. preaching vvher Gods name is blasphemed & him self greatly dishonered. Moreouer in the ancient testament ther vvas traditions vvhich vvere not vvriten, & yet vvere rules of faith; as, that all the books contained in the canō of the Ievves vvere diuine & inspired by God; ther vvas also some remedie against original sinne for maid children (vvhether it vvas the faith of their parents or any other) this vvas a traditiō necessary for saluation, yet it is not vvriten. Yea scrip. proues traditions in mat-

Refor. books & speaches to be eschvved. Iero in ep. 2. Nepot.

Traditiō in the old lavv.

ters necessary for saluation, as is said befor. The chiefe doctrine of faith vvas giuen & taught in the old lavv by tradition; for al the lavves vvere not vvriten, bycause the vvriten lavv vvas not gathered together in one vvhole volume befor the time of Esdras, but vvas kept in diuerse parcels; & bycause the books of Moises, vvhich vvas the chiefest part, vvere extant in tvvo coppies; the one kept by the king, the other by the Priests. Therfor the people vvas ruled & conducted not by the vse of the vvriten lavv but by tradition, yea in things vvriten. Ther vvould be truly in the Chu. great confusion & a high vvay to Atheisme, if nothing shoud be beleeued but vvhat is expressly vvtiten in holy scrip. vvher hau you in scrip. al the lavvfull coūcels, vvhose decrees are beleeued as articles of faith? al the rules of faith receaued & beleeued, yea by Refor. since the time of the Apostles vntil this time, vvilbe vncerten & doubtfull: vve are not certen that ther vvere any Christians since the Apostles time but by tradition. You beleeue your Creed, yet it is not in scrip. but an Apostolical tradition, as say S. Ambrose, S. Ierom, & S. August. Is not scrip. & ech part therof giuen to vs by tradition? therfor vvhen you receiue not tradition, you receiue not the scrip. declare if you may (sith the faith must be indubitable, & must not stand vpō any humane authoritie); is ther any rule of faith ther-

vvithout traditiō manyruthles of faith are vncertē

Vvho reiect. tradition reiecteth the scrip.

vving tobe any canon of holy books? declare by vvhat vvriten vvord of God do you distinguish the canonical books frō other books? as, the book of S. Mathevv to be canonical, & not the fourth book of Esdras, the authoritie of any historie is not sufficiēt; for vve aske from vvhēce hath the historian receiued the same? historical proofe is humane, & may deceiue, not so the vniuersal Chu. tradition. Here you are cōstrained to come to your nevv spirit inspiring to you, that the thing is so or soe, vvhich is your common ridiculous asyle; but I aske, that vvhich your spirit suggesteth to you, is it vvriten, or not vvriten? if it be vvriten, shevv the place: if if it be not vvriten, you are then constrained to admit the vvord of God not vvriten vvhich is traditiō. Declare also that the holy books remaineth pure & vncorrupted; & that in thes books this is the true sense of the letter, & not any other; vvhich furely pertaineth to rules of faith, bycause holy scripture consisteth not in the letter but in the sense: you vvil not find expresly in scrip. that baptisme can not beconferred, but in vvater only; or that mē are forbidden to hau tvvo vvives, or a vvomā to hau tvvo husbands; or that infāts are so be baptised; or that they may not be rebaptised: or that in God ther are three persones really distinguished, & only one essēce: yet thes are obserued & beleeued: therfor ther are many traditions

ctions vvhich are eccleſiaſtical cuſtomes & rules of faith. Holy fathers affirme the ſame, & they anſvvere directly to Refor. murmure: *vvhat need other eccleſiaſtical vvriting or tradition, ſith ſcrip. is perfect & ſufficient?* S. Vincence in his golden book anſvvereth to this: *for asmuch as the canon of holy ſcrip. is perfect & in al pointes very ſufficient in it ſelf; vvhat need is ther to ioine therunto the authoritie of eccleſiaſtical vnderſtanding?* that is, the Chu. ſenſe & fathers interpretation: *becauſe (ſaith he) al ta'e not holy ſcrip. in one & the ſame ſenſe by reaſon of the deepneſſe ther of; ſome interpriting ſcrip. one vvay, ſome an other vvay, ſo that almoſt ther may as many ſenſes be picked out of it as ther are men: for Nauatian expounds it one vvay, Sabellius an othe' vvay, otherviſe Donatus, otherviſe Arrius, Pelagius*, let vs add, otherviſe Luther, Caluin, Beze *therfor it is very neceſſary becauſe of ſo great vvindings & turuings of diuerſe errours, that the line of Prophetical & Apoſtolical interpretation be directed according to the rule of eccleſiaſtical & Catho. ſenſe & vnderſtanding.* S. Baſile ſay. *I accompt it Apoſtolike to continue firmely euen in vnvvriten traditions*: adding: *if vve goe onceabout to reiect vnvvriten cuſtomes as things of no importance, vve shal do dammage ere vve beevvare, to principal parts of faith, & bring the preaching of the ghoſpel to a naked name.* he reckened the ſigne of the croſſe, praying tovvards the eaſt, the vvords ſpoken at eleuation, vvith diuerſe cere-

Fathers proving traditio Vincent. Lirin. l. contr. profh. & nouitat. hereſ.

Baſil. l. de ſpi. ſanct. c. 19. 27.

monies befor & after halovving of the font, the blessing of the oile, the anointing of the baptised, the vvords of abrenunciation & coniuration; asking *vvhat scrip. do teach thes & the like? none truly, al comming of secret & silent tradition vvith vvhich it vvas conuenient to couer such mysteries:* & say as yet: *some things vve hau from scrip. other things from the Apostles, both vvhich hath like force vnto godlinesse.* S. Chrysostome say; *it is a tradition, seeke thou no further.* S. Ierom nameth diuerse traditions of the Chu. vvishing vs *to attribute such customes receiued in diuerse places to the Apostles* S. August. recordeth not only the obseruation of fests & fastings; & other solemnities of the Chu. tobe holy, profitable, & Apostolike; but also say that many articles & points of high importãce of our religion are not so much to be proued by scrip. as by tradition: for example, *vve vvould not beleeue that infants should be baptised if it vvere not an Apostolical tradition.* Tradition caused S. Augustin not to rebaptise children baptised by heretiks; only by tradition he & other fathers condemned Helvide fordenying the perpetual virginitie of the most B. V. Marie. The ancient fathers speaking of lent fast, make it not only an imitation of our Sauiours fast, but also an Apostolical tradition & of necessitie to be kept. Epiphan say: *vve must vse tradition for scrip. hath not al things: therfor the Apostles deliuered some things by*

Chrys. ho. 4. in 2. Thess.
Ierom c. 4. dial. contr. Lucifer.
Aug. l. 10. c. 23. de gen. ad liter.
Epiph. heres. 61.

vvritings, & some by tradition; & saith: ther are bonds set downe for the foundation & building vp of our faith, tradition of the Apostles & holy scrip. & succession of doctrine, so that truth is euery vvay fenced. S. Irenee say: in al questions vve must haue recourse to Apostolical tradition, & the vvay to trie Apostolical tradition is by Apostolike succession of Bishops, but chiefly by the Apostolike sea of Rome & saith: ther is many barbarous people, simple for learning, but for constancie in their faith most vvise, vvho neuer had scrip. but learned only by tradition. Origen plainly say many things tobe done in the Chu. of vvhich ther is no easier reason tobe giuen then tradition from Christ & his Apostles. S. Denis *referreth the praying & oblation for the dead in the Masse to an Apostolical tradition.* S. August. S. Chrysostom & S. Damascen say the same. Tertulian putteth many Christian customes, & concludeth: *of such & such if thou require the rule of scrip. thou shalt find none, tradition shal be alleaged the author, custome the confirmer, & faith the obseruer*; & saith: *the Chu. hath this aduantage about heretics, that she can proue hir truth by plaine Apostolical tradition, as none of them can euer doe* Vvher hath scrip. that the Saboth day should be kept vpon sunnday? vvher doth it say, the Chu. hath erred, or the Pope is the Antichrist, or only faith is sufficient for saluation, or that God is author of sinne, or that Gods precepts are impossible to be kept, or that man

Iren. l. 3. c. 7.

Orig. ho. 5. in Numer.

Dion. Ariopa.

Aug. l. de cura pro mor. c. 5.

Chryf. ho. 3. in Phil.

Damasc. ser. de defunct.

Tertul. de prescript.

hath not freevvil, or that ther is no purging fire after this life, or that vve ought not to pray to Angels or Saints? so vve may aske of al the rest of your false doctrine vvhich you beleeue, & yet is not in scrip. if you relie only to scrip. shevv vvhet vvil it hau you beleeu that you are assured of glory, that you are iustified & innocent, & that your sinnes are forgiué you? by vvhat scrip. or author can you proue your calumnie saying, *vve ouerload mens consciences vvith hauie burdens of many vnnecessary traditions?* (matke here, if vve doe ouerloade men, according you, then you must graunt that vve do not make nature proud, but rather set dovvn nature, therfor you kill your self vvith your ovvnvveapō saying, *that our religion is the gaine of nature*) vvhat scrip. proueth that vve must accept nothing but vvhat is expresly vvriten in scrip? to the cōtrarie you see that vve hau plaine scrip. the fathers, & most euident reasons that vve must either beleeue & receaue traditions or nothing at all. Novv behold that in Gods Chu. ther are Apostolical traditions (not expressed in scrip.) hauing equal authoritie vvith holy scrip. as is ptoued; & note vvel s. Auguste vvords saying: *it is a most insolent madnesse to dispute, vvhether that is to be done, vvhich is practised in the vvhole Chu. throughout the vvorld.* If you obiect, that Christ blamed the Ievves traditiōs as precepts of men. Knovv that Christ

Aug. ep. 118.

reprehended the Phariſaical vaine & friuolous traditions & ſuchas vvere cõtrary to Gods lavves; but the traditions of the Rom. Chu. are not contrary to Gods lavves; neither can you proue thẽ to be vaine or friuolous, therfor you should not contemne them, but rather admire & vvorship them, as comming for the moſt part from Chriſt & his Apoſtles: ſith then you reiect traditiõs, & conſequently holy ſcrip. vvhat can you hau for your pretended religion, other thẽ your nature, vaine precepts of men, & phantaſtical priuat ſpirit by vvhich you contemne God & the precepts & order of his holy Chu. & by vvhich priuat ſpirit you make nature proud & diſhonour God.

CHAP. XXIV.

of holy Scriptures.

GOd reuealed vnto vs his holy vvil, not by proph an men, but by mẽ of ſome ſpecial note of holineſſe; as ſay S. Peter: *holy men of God did ſpeake inſpired by the holy Ghoſt*, & S. Luke ſay *God ſpoke by the mouth of ike Saints*. Therfor holy ſcrip. proceeding from God muſt be of ſupreme authoritie, excellencie, & of infallible truth, aboue all other vvritings or bookes vvhich in no caſe are equal in authoritie to canonical ſcrip. S. Auguſtin ſay: *the excellencie of the canonical authoritie*

God ſpake by holy men. 2. Petr. 1. 21. Luc 1. 70.

Aug. l. 11. c. 5.

contr. faust. *of the old & newu testament is distincte from bookes of later writers; which testament being confirmed in the Apostles time & by succession of Bishops & propagation of Churches, is placed as it were in a certen high throne, vnher vnto euery faithful & godly vnderstanding must be subiect & obedient. Ther if any thing muue or trouble thee as absurd, thou must not say, the author of this booke held not the truth, but either the copie is faultie, or the translator erred, or thou vnderstandeth not* Holy scrip. then being from God (vvho is the infallible truth) must be agreeing in one & vniforme, not suctie & to any errour or vice according. Dauid: *the speaches of God are chast.* Refor. commit a most hainous crime & doth greauous iniurie to holy scrip. vvhose maiestie most cuidétly they abuse, vvhil they reiect vvhat holy bookes they please: & doth allovv for canonical but them vvhom their priuat spirit thinketh good; & in this they do not agree among them selues: for the Puritants vvith Caluin receiues the epistle to the Hebrevvs, S. Iames, & S. Iudes epistle, & the Apocalipsis; al vvhich the Protestats vvith Luther do not receiue. Yea it is a most notorious exãple of prid to see Refor. as Luther, Caluin, & Beze sitting in iudgment of scrip. to allovv or disallovv at their pleasures; men may but see their prefaces & censures vpon S. Iames epistle, the Apocalipsis, Machabees, & other holy books: from vvhẽce is it that such priuat spirits should take

Ps. 11.

Refor. abuse the scrip.

like boldnes, presumption, & vngodlines vvith diuine books? for vvhatsoeuer in scrip. repugneth to their nevv doct. they stoutly cut avvay, notvvithstanding the fathers, general councels, & vniuersities hath approued vvhat they cut of. But vvho vvil not iest such inuention? is it not as lavvful to any other vulgar or priuat man by the same authoritie to abuse & violate the holy vvord of God, as it is for Caluin or Beze or other such fellovvs? for if it be lavvful for one, it is as lavvful for the other; if it be lavvful for a man to steal, it is lavvful for an other to imitate him: so rightly Refor. doth imitate the Manicheans & Montanists. Vvho not fearing the authoritie of God nor man, endeuored to steale great parcels of holy scrip. taking out of it vvhat repugne to their imaginations: the same doe Refor nourishing in their braines the spirit of Montane; for not only they cõdéne many holy books but also the books vvhom they receiue, they cõsture according to their priuat spirit; yea they corrupt the very letters & they vvil not hau them to speak in other sense then as the priuat spirit suggesteth to them: for truly let scrip. be euer so plaine against them, it must either be vvrested to sound as they say, or els it must not be scrip. at al. Vvhat shal ther be at légth? can they bring any text of scrip. for the right they take in vsing such corruptions? nõ in deed; neither is it

lavvful to reduce into subiection of errour the libertie of sacred bookes; this is nevv rauishing: hovv then can they vse thos holy books vvhom they thus abuse, corrupt, prophan, & rauish? If I aske from vvhence you hau the holy scrip? your vvifes vvil answvere for you, saying, *you hau tongues, & you can not answvere*: yet Caluin vvhen he is in his good sense vvil say, that his reforme receiued the scrip. from the Rom. Catho. Chu. If I aske vvhat right you hau to holy scrip? surely no other then hath theeues vvho steale & vsurpe othermens goods; for the Rom. Catho. Chu. is the true ovvner & faithful keeper of it, & she hath alvvayes disinherited you & hath cast you of as foreyners & enemies. Tertulian bringeth in the Catho. Chu. speaking thus to al heretiks: *vvho are you, vvhen & from vvhence came you? vvhat do you in my possession, vvho are none of mine?* & a litle after: *I possesse the holy scrip. of old; I hau the assured original vvel spring ther of, euē from thos authors vvhos the thing vvas, I ame the heire of the Apostles, as they prouided by their testament, as they committed it to my credit, & as they adiured me so do I hold it*; he saith as yet: *vve do not admit heretiks to dispute out of scrip. vntil they shevv vvho their ancestors vvere, & from vvhom they receaued the scrip. for the orderly course of doctrine requireth, that the first question be, vvhos the scriptvrs are by right, from vvhom, & by vvhom, & to vvhom the forme of Christian do-*

Psl. 113.

Tertul. c. 15 & 19. de præscrip. hæres.

Christ vvas deliuered vve may then prescribe against you as against strangers, sith you cā not shevv your selues to hāu any right to holy scrip. & that it pertains not to you in any vvise. The Catho. Chu. hath good reason to cō plaine of al heretiks; bycause they abuse, corrupt, & vtterly seeke to abolish holy scrip. though they pretend the contrary: for as Tertulian say: *heretiks receiue not certen scrip. & vvhat they receiue, they peruert. force, & deturne clean an other vvay by adding & diuising diuerse expositions for to accommodat & dispose the scrip. to their purpose & intent.* Tert. aduers. Hovv can they proue any thing out of scrip. being not lavvful for thē to handle & consture the scrip? for it vvas neuer lavvful to any to interpret holy scrip. if first he did not bring his publike cōmission, his innocēcie, & his lavvful mission: & hovv shal thes nevv men vnlearned (measuring al by their ovvn braines) interpret holy scrip. vvhich is not easie to be vnderstood, & vvhich is giuēn to men for their vvay of salvation? S. Paul rightly saith: *hovv shal men preach, if they are not sent?* the Apostles mission (besides the authoritie of the sender) vvas confirmed by miracles, receiued, & accepted in many ages; but vvhat miracle hath euer approued Caluins mission? or vvhat counceil of the Chu. or vvhat succession of Prelats or Pastors? Caluin is sent as Montane, as Arrie, as Pelagius, & as a notable corruptor & abuser of Rom. 10. 15. Refor. are not sent.

holy scrip. vvho is h that is vvise of hath any care of his ovvn saluation vvil commit him self to this ncvv fellovv & seductor, or to his followvers? s Pauls vvords: *hovv shal they preach hovv shal they interpret scrip*? confoundeth the Refor. & giueth them a cruel blovve vvhich vvounde:th them; & vvhen they are vrged, they can alleage nothing but their old babbling saying; that they hau the spirit teaching them al things if you aske them, vvhy do they not receiue al the books of scrip. they say bycause God teacheth them soe: aske thé vvhy they receiue the oth-rs? bycause, say they, God tells thé soe: aske vvhy they take the counterfet sense of scrip. against the vvitnes of al antiquitie & general conncels? bycause say they, God so inspireth them. Yea in steed of the book of God your Ministers produce a bible animated, not of the spirit of God, but of your ovvn ja bible carued, falsified; corrupted & (as your self say) *a legend vvorthy of laughter*, & not holy scrip. for the book of God is not composed of only vvords vpon paper, but of material vvords & of the internal sense, as of body & soule: therfor it must hau the vvords vvhich God endited & the spirit vvhich he gaue to the vvrit-rs of it, taught in his Chu. & marked by the agreemét of the Doctors of the Chu. your bible hath nothing of this spirit but rather a contrary suggested by him vvho deceiueth you &

maketh you to deceiue the vvorld: the bible animated vvith the ſenſe & ſpirit of God neuer ſay falshood; yours ſay falshood, blaſphemies, & hereſies to eſtablish your ſect, imitating the old heretiks your progenitors; the Arriās cauſed their bible to ſay, the ſonne of God vvas not equal to his father; the Sabellians ſaid in their bible, ther vvas no diſtinction of perſones in the holy Trinitie; the Neſtorians in theirs ſaid, the moſt B. V. Marie vvas not the mother of God; the Iouinians in theirs ſaid; virginitie vvas not vvorthier then mariage; ſo ech one cōfirmed his ſect by periods & hādling of their bible; it vvas not thē the holy ſcrip. but their ovvn ſcrip. ſo your bible is not the bible of God, by-cauſe you make it ſpeake againſt God; for yours ſay, God is not omnipotent, that the body of Chriſt is not in the holy Sacrament, & ſaith vve muſt not pray for the dead, that God is author of ſinne, & that he commands things impoſſible; thes & much more Impieties your bible pronounce, vvhich holy ſcrip. deteſteth; your bible then is not the book of God, but an idle legend vvorthy of laughter, ſuggeſted by Sathā & published by you: vvherfor the more you boaſt your ſelues of ſcrip. you are neuer the more to be truſted, being manifeſt that your boaſting of ſcrip. is but to delude the people. The Apoſtle rightly forteleth of you & al heretiks, that *they falſifie & adul-*

The bible of Refor. ſaith their hereſies.

Refor. boaſting ſcrip. are not to be truſted.

Refor. doe mix.

2 Scrip. 2. Cor. 2. 17. & c. 4. 2. terate the word of God: the greek word signifieth, *to make commoditie of the word of God*; as vintners doe of their wine: whereby is expressed the special trade of al heretiks & exceeding proper to thé who so corrupt holy scrip. by mixture of their own phantasies, by false translations, glosses, & pleasant comentaries to deceiue the tast of the simple, as doe tauerners & tasters to make their wine talable by artificial deceits. To the contrary al Catho. Pastors deliuer holy scrip. & vtter the word of God sincerly in the same sense & sort as the Apostles & fathers left thé to the Chu. interpreting them by the same spirit by which they were written & spoken. S.

Ierom. contr. Lucifer. Ierom say wel to the heretiks: *let them not flatter them selues if they seem in their own conceit to affirme what they say out of scrip. whereas the diuel also spake som things out of scrip.* (yet neuer the wiser) & scrip. consist not in reading the letter, but in

Vinc. Lirin. cont. proph. haeret. nit. the vnderstanding. S. Vincence saith: *you shal see heretiks flie through out each book of scrip. for whether they are with their fellows or with strangers, whether they are in priuat or publike places, or whether they are in their festings & bankets, they alleage nothing of their own without shadowing it with the words of scrip. so Samosaten, Prisillian. Iouinian* (let vs add Luther, Caluin) *& sith other pestilences, & thou shalt find an infinit heap of examples in their books, no page in a manner omitted or void which is not painted with*

sente

ſentenſes of the old or newv teſtament. But they are ſo much the more to be taken heed of & to be feared, the more ſecretly they lurke vnder the shadowes of Gods vvord; for they knowv their ſlinks vvould not pleaſe eaſily any man, if they vvere breathed out nakedly alone, therfor they ſprincle them as it vvere vvith certen pretious ſpices of the diuin vvord, to the end that he vvho vvould eaſily deſpice the errour of man, may not eaſily contemne the oracles of God: & they doe like to them vvho prepare certen bitter potions for children, they firſt anoint the brimes of the cup vvith honie, that the vnvvarie age, vvhen it shal feele the ſvvetneſe, may not feare the bitternes. Refor. alſo makes the vvorld beleeue that holy ſcrip. is moſt eaſie to be vnderſtood Luther ſay: *the ſcrip. is more plaine then al the commentaries of the fathers.* Therfor he vvil hau al the fathers expoſitions to be ſuperfluous. Caluin alſo to make the foundation of his falſe doctr. vvil hau the ſcri. to be it ſelf alone vvithout any expoſition of the ancient fathers, vvho doth diſcouer the deceitful gloſſes vvhich heretiks giu vpon ſcrip. Rainalds ſay: *Gods vvriten vvord is ſufficient to enforme vs, & to make vs both vviſe & perfect vnto ſaluation;* & ſay: *vvhether ſhould vve goe to knowv the goods of our heauenly father, but vnto his laſt vvil & teſtament?* I aske, do you eſteeme holy ſcrip. to be ſo baſe, that it ſhould be open to al ſort of trads men, to Idiots, & to men of no reputation, & that they may handle ſuch mat-

Refor. inuite al to read holy scrip.

ters vvithout danger of errour? Refor. inuite al men & vvomen, young & old, learned & vnlearned to read holy scrip. they do this, that they may not admit a iudge of cõtrouersies; for al are Doctors amõg them, none are disciples; yea the old vetel vvill cite the bible better then the ministers, & if need be she vvil mount the pulpite (as vvas seen) & make the sermon of the lord; do you not see that you trouble & cõfound, if it vvere in your povver, the oeconomie of the house of God? in vvhich euery one is not equal, nor Doctor; but as the Apostle say: *some are Apostles, others are Prophets, others Doctors, others Disciples:* but you make al men Doctors & teachers vvhich declares your

Scrip. is not easie to be vnderstood. 2. Petr. 3. 16. Luc 24. 27 &c. 18. 34. 2. Cor. 4. 3. 1. Timo. 1. Act. 8. 30. Apoc. 5. 1.

assembly to be a meer confused Babilon. vvher in scrip. do you proue that scrip. is easie to be vnderstood? shal vve beleeue you befor s. Peter, vvho say holy scrip. *is hard to be vnderstood?* s. Luc. say: *Christ disciples vnderstood not vvhat Iesus said*, speaking to them of scrip. s. Paul say: *his Euangil is hidden to som*; & saith: *som vnderstand not vvhat they say, nor vvhat they affirme.* The noble Enuch freely & humbly confessed that scrip. is not easie to be vnderstood s. Iohn say: *the holy book is shut vvith seuen seals, none in heauen or earth is able to open it*; according s. Gregor. this book is the holy scrip. yea you vvil haue euery one not only to open it, but also to expound it, s. Ierom (vvho vvas better seen in scrip. then al yours) saith of the

Apocalipſis: *as many vvords, are almoſt ſo many myſteries*: your ſelf vvho take vpon you to be a Doctor in Iſrael, vvil hardly vnderſtand diuers places of ſcrip. aske your vviſe & al vvomen of your conuenticle, vvhat meane Salomon ſaying: *better is the vvickedneſe of man, then a vvoman vvel doing*: vvhat meane s. Paul *by the vpperbuilding vpon the foundation*? & *vvhat do they that are baptiſed for the dead*? & that *it is impoſſible for thoſe vvho vvere once illuminated*. Hovv vnderſtand you s. Mark ſaying: *of that day & houre none knovveth it, neither the Angels in heauen, neither the ſonn but the father*? vvil you ſay that Chriſt vvas ignorant of that day? no ſurely; hovv vnderſtand you Dauid ſaying: *early in the morning I did kil al the ſinners of the earth*? do you think that Dauid euery day vvent vvith a ſvvord in his hand to kil al the ſinners of the earth? thinke not ſo. I put theſe for example to shevv your follie & pride. Dauid by reaſon, of the difficultie of ſcrip. prayeth God *to open his eies to behold the diuin ſecrets of the lavv*, & ſay: *giue me vnderſtanding that I may learne thy lavv*. The holy fathers by continual ſtudy, vvatching, faſting, & praying had great paines to vnderſtand holy ſcrip. Refor. ſay, the fathers commonly did erre; & hovv could ſuch vviſe learned men erre in expounding ſcrip. if it vvere not hard? & if it vvas hard to the fathers hovv is it eaſie to Refor? vvhy Caluins commentaries & Beze annotations vpon

Greg. l. 4. c. 41.
dial.
Ierom. in c. 22.
Apoc.
Eccleſ. 42. 14.
1. Cor. 3.
12. & c.
15. 29.
Hebr. 6. 4.
Mar. 13 32.
Pſ. 100.
Pſ. 118.
Refor. do not agree in gloſſing ſcri.

scrip? vvhy hath Refor. erected a studie of diuinitie in Geneue? vvhy make they aboue tvvo hundred explications vpon the vvords. *This is my body?* vvhy hath they vvriten nevv glosses, questions, lessons, & sermons vpon scrip. & so many books of controuersies dispersed in the fairs of frankford & throughout Englād as a cart can not carie? vvhy do Luther, Caluin, & Beze no better agree in expounding scrip? vvhy so many complaints of the ministers incapacitie & ignorāce? al old & nevv heretiks stombled at the hardnes of scrip. The first six chapters of genesis, the canticles, Iob, Daniel, & Ezechiels books hath vvearied & exercised the spirits of famous & learned mē in al ages; vvhat shal do here Idiots & men vvho can not see vvel? Yea vvil not the best learned of Refor (follovving his priuat spirit) lose his vvit & iugdment befor he find the right vnderstanding of thes holy books? Caluin complaines of som of his auditors, bycause they vvould not heare his expositions saying: *they can not suffer any thing that may serue for intelligence of scrip. & may help the children of God to be instructed*; forgetting vvhat he said befor, *that scrip. had sufficient of it self to make it knovven*, & vvas so clear & manifest as vvhit & blake, svveet & soure are knovven by their colours & tasts. s. Ierom & Origen vvitneseth that it vvas not lavvful for the Ievves befor attaining to the age of thirtie years to read

Cal. ser. 5. in 1. Timo. 3.

Ierom. ep. ad Eustoch. Ori. prolog. in cant.

the geneſis, cãticles, & Ezechiels books for the hardnes of them; the Romans ſo reſpected the books of the Sibiles that no man ſhould read thé but their Prieſts; Chriſtians ſhould hau greater reuerence of holy ſcrip. vvhich is not ſo baſe as it ſhould be common to al ſort of perſons. The farhers often declared to be manifold difficulties in ſcrip. S. Auguſt. ſay: *the very maner of enditing holy ſcrip. is high & hard, & that purpoſly Gods prouidẽce vvith vviſe counſel hath appointed holy ſcrip. (vvhich is the book of life) to be vvriten in ſuch ſort, to the end that mans prid may be dompted by labour, & to take avvay the tedioufneſe vvhich vve vvould hau in reading often the ſam thing if it vvere eaſie to be comprehended*; & ſaith *he is greatly aſtonied at the honour, fear, loue, & profounditie of diuin ſcrip.* Other vvher ſaith: *ther are many more things that he vnderſtood not, then that he vnderſtood*, & ſaith of him ſelf: *that if from his youth to his dotting old age he has imployed al his time & labour ſtuding holy ſcrip yet ther vvould be alvvayes ſom vvhat to be learned* & ſay: *although ſcrip. may be read & opened by al, yet al do not vnderſtand it*: & elegantly ſaith: *that holy ſcrip. is ful of myſteries, vvhich being bilden is cauſe that holy ſcrip. is not contemned; vvhich being ſought for doth exerciſe vs; & vvhich being found, do nurish vs: yet vve muſt not eſteeme that God hath ſpoken doubtfully, obſcurely or deceitfully, but rather highly, gravly, & diuinely.* S. Ierom ſay that *in his old age, vvhen he ſhould rather teach then be*

Fathers ſaying ſcrip. are hard.

Aug. l. 2. c. 6. de doct. Chriſt. & l. 12. c. 14. Confeſ. & ep. 119. ad Ianuar. & ep. 3. ad voluſ. & in præfac. Pſ. 140.

Ierom. ep. 65.

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Ierom. ep. 65.

& 107. taught, vvent as farr as Alexandrie only to
ad Paulin. hau Didimus help to vnderstand scrip. giuing him great thanks to hau learned of him vvhat befor he knevv not s. Ambrose calls holy scri.
Ambr. a sea & depth of prophetical riddles. Eusebe
ep. 44. citeth s. Denis saying: of this book (the scrip.)
ad Constant. this is my opinion, that the matter therof is farr more profound then my vvit can reach vn-
Euseb. l. to s. Chrysost. say: holy scri. is obscure, bycau-
7. c. 20. se God vvil hau som to be Doctors, others to be
hist. eccles. Disciples, for if al vvere learned in scrip.
Chryf. ther vvould be no need of Doctors, & so
ho. 44. the order had been confused. You need
in Math. not obie & that Christ said, search the scrip.
bycause he said this to the Ievves vvho
Ioa. 5. vvere the Doctors & readers of scrip.
vvherin they might find that Christ vvas
their true Messias; novv Christians are
not in doubt but vvel assured that Christ
is the true Messias: Christs vvords then
Laitie makes nothing for you: & therfor it par-
must learn. taines to the Doctors & Pastors of the
the faith of Chu. to teach the people; & pertaines to
the Pastors. the people to learne of them the faith,
Gods lavv, & vvhat is necessary for salvation; & this is Gods vvil & testament
Ezech. saying: vvhen ther shal rise any controuersie,
44. 24. my Priests shal hold my sessions & iudg my lavv,
& expresly say: the lippes of the Priest shal
Malach. keep the skil & knovvledg, & the people shal seek
2. 7. the lavv from his mouth, bycause he is the
Cassiodo. Messinger of God, the cook of the Empe-
l. 7. hist. rour Valence presuming to alleage scrip.
tripart. s. Basile reprehended him saying, it vvas
de Basil. his part to speake of pottage & not of scrip. ad-

ding, *thy eares loden vvith filth are not capable of such mysteries.* VVherby appeares the foolish presumption of Refor. putting their nose al vvher, & asking account of that vvhich must be beleeued vvithout seeking any further, bycause God hath said it, vvhose authoritie ought to cut short al searching of human iudgment. Sathan hath infused this presumption in al the members of your body & in al the vains of your pretẽded religion; for in it euery litle companion, & simple artificer, & euery vvoman vvil presume to open & read the bible, & vvil search, the mysteries of faith; & ech of yours vvil aske, hovv can this be? hovv can that be? hovv cã a body be in tvvo places the sam time? hovv cã tvvo bodies be together in the sã place? vvhy is vsed such & such ceremonie? the head mark of your faith is *Quero* I ask, & not *Credo* I beleeue: & al the articles of faith are noted vvith a *Hovv*, & al yours as vvel Masters & Disciples are asking & enquiring, & as S. Paul say: *alvvayes learning & neuer comming to the knovvledg of truth.* Heare S. Ierom eloquently reprehending you: *euery one in his trade is a prentice befor he be master, but novv the scrip. only is it vvhos knovvledge al men takes vpon them, the pratling vetel, the dotting old man, the querulous sophist, & such like vvil presume to rent, to chang, to add, to take avvay, & to teach befor they learne; others, vvith prid & boasting vvords vvil dispute of scrip. among corrupted vvomen, & vvhich is greater shame,*

Refor. stil learning, & neuer findeth truth. 2. *Time.* 3. 7.

Ierom. ép. ad Paulin.

Disscrip. of Refor. abusing scrip.

vvomē teach their husbands, others of arrogancie presume to affirme that vvhich they vnderstand not, others vvith fair & pleasant vvords befor the people applies to their ovvn sense holy scrip. vvhich they cut, turne, & corrupt as they please against the true sense of it; you see hovv this holy Doctor describeth clearly the abuse vvhich is among you reading & interpreting scrip. according your phantasies vvithout feare & respect, & permitting it to be handled by the vulgar, sith scrip. is both hard & daungerous to be read specially in the vulgar tongue by vnlearned & proud minded persones, vvhē they follovv their ovvn sense & the bare letter vvithout hauing regard of the sense of the Catho. Chu. I aske of Refor. vvhat do they vnderstand by scrip? is it the vvords & letters of scrip. or is it the sense of scrip? if they mean the letter, vvhat vvil they say, vvhen s. Paul calles him self & those vvho vvere vvith him *ministers not of the letter, but of the spirit, bycause the letter killes, but the sense of the spirit gives life?* vvhich he prouves by the comparison of the old lavv, vvhose outvvard ceremonies are called the letter, vvhich being not truly vnderstood, nor referred to Christ, killed the carnal Ievv; so the letter of scrip. not truly taken, nor expounded by Christs spirit killes the Refor. vvho also being carnal & void of Christs spirit, gains nothing by the external vvords & good lessons of scrip. but rather takes hurt by the same the invvard vvorking of God in mans heart & en-

2. Cor. 3. 7.

Letter & spirit of holy scri.

duing him vvith vertu & good vvil to keep his precepts by the grace & merits of Christ, is called the spirit by vvhich the true beleeuers keeping by Gods grace in heart & in Gods sight vvhat is meãt by the external letter, receiues life & takes no hurt by it. It is not then the letter, but the sense of the spirit vvhich vve must vnderstand by the vvord of God; this shevves scrip. to be composed of letter & spirit, as man of body & soule: therfor vvho follovves only the external & bare letter, he may greatly erre, but follovving the sense of the spirit (vvhich is as the liuing soule, & is found only in the Catho. Rom. Chu.) it vvilbe for his profit & life s. Auguſt. confirmes the sam, *calling them vvho follovvs the bare letter, more vnhappie then the Ievves, vvhiles they take the sound of the letter as the body vvithout the soule they remaine dead: vvithout the spirit vvhich giues life* s. Hilair say: *heresies commes not of the scrip. but of bad vnderstanding it; & it is not the letter vvhich makes heresies, but the sense*: it is requisid then to al men for eschevving heresie, to follovv & hold the sense of the Cath. Chu. vpon scrip. Novv if the vvhol esteeme & truth of scrip. cõsistes in the sense; certenly this sense is not easie to nevv Refor. as appeares by their false doct. for hovv often do they erre in doct. of al the Sacram. of mans freevvil, of praying for the dead, of intercessiõ to Saints, & in many other matters of faith necessary for saluatiõ? vvhen

Aug. ser. 70. & 100. de temp.

Hila. l. 2. de Trinit.

vve ask of Refor. from vvhence han they the sense of scrip. vvhich they bring? their refuge is as the heretike Mótane to their nevv priuat spirit: this is no marueil, bycause vvhen they are vrged, they despaire & hath nothing to alleage but their priuat spirit vvhich they call holy. Sith Refor. hath not the true sense of scrip. vvho is he that vvil commit the daunger of his soule to such nevv pipers? vvho are of no good reputation, vvho contemne al antiquitie, vvho bring vnknovven doctrin. vvho hath no approued testimonie, no mission, no miracles, no succession of Pastors? & vvil beleeue such nevv men to han daily diuin illuminatiõs & reuelations, & that they deserue to be lifted vp to the third heauen vvith s. Paul? are they not conducted rather by a false priuat spirit? by vvhich they make detestable vvarre against Gods Chu. *yet ere I let you goe* (your ovvn vvords) hovv commes that you numbring so many things vvich according you makes nature proud & vvãton, you omitted to number the facilitie of vnderstãding the scrip. for vvho saith & boastes him self to vnderstand the scrip. makes nature proud: vvhat moued you then to omit this? truly the only cause is, by reason you proceeded deceitfully & traiterously: for you knovving thẽ vvho say scrip. is hard to be vnderstood, do humble & submite their nature & vvit: to the contrary vvho boastes them selues of the knovvledg of

Rainalds deceitfull proceding

ſcrip. (as you do) are puffed vvith prid, you ſeing this to be cleare againſt your proud & inſolēt nature, rebelling againſt God & his ſcrip. vvhich condemnes you of il conſcience, & peruers iudgment you omitted the truth; & you are not cōtente to hide the truth but alſo you ſpit forth your hatred & impoſturs ſaying vvithout any proofe, *that vve make more ſcrip. then euer God made, & that in ſteed of the ſincer vvord of God vve hau but idle legends vvorthy of laughter*: but as yonr ſelf ſay, *turne your eies*, & behold in this looking glaſſe hovv sathā blīdes you, giuing to you the vvord of proud & Sathanical men in ſteed of the ſincer milke of Gods vvord, vvhich is cauſe that your ſtarued ſouls are long fed vvith idle & foolish legends, ſuch as can not be deliuered vvithout laughter & ſhame, vvhich idle legends are inuented for your gaine of nature & for the dishonour of God.

CHAP. XXV.

of the iudge of ſcrip. & of controuerſies.

VVHEN vve aske of nevv Ref. vvho is to be appointed iudge of controuerſies in matters of faith? they fal in deſperation, & they crie out that nothing muſt be allouued but vvhat is in ſcrip. for the authoritie of the Chu. they reiect as ſubiect to errour, they refuſe the general counſels, they contemne the iugdment

of antiquitie, they make no esteeme of fathers, of traditions, of lawes, of vniuersities, or of any thing that is preiudicial to their cause. When we aske them to proue out of scrip. the interpretation which they bring of scrip. then either they can not, or els they bring an other place frō ſō other wher, which must not hau any other sense but what their priuat spirit suggestes to them. O pleasant defence of the new doct. who is he that sees not the abuse of scrip? what is more ridiculous, thē to seo a new Refu against whom nothing can preuaile in iudgmēt (though he is guiltie of treason for so often corrupting Gods words) but what the guiltie Refor. out of his priuat spirit proues & saith to be true, giuing sentence in his own cause? Refor. must not persuad them selues to hau the true sense of scrip. neither will they euer find the certen meaning of scrip. if they do not receiue the sense which the Catho. Rom. Chu. hath clearly giuen these sixtenne hundred years: for it is not sufficient when any difficultie ariseth in religion betwene Christians to contend by alleadging of scrip. or other proofs seeming to make for either part; for so contention will neuer be ended, & the more wresting ther be, ech one for his own fancie cloking his opinion with title of scrip. the more schime & diuision will fal out; as we see specialy in the restles heresies of our time, whos fautors

fautors admitting no iudge, ſtand to no trial of mortal men, but euery on to his ovvn phantaſtical ſpirit, to his ovvn ſenſe of ſcrip. & to his ovvn ſtubborne rebellion againſt the light of Gods Chu. Againſt ſuch vvilful ſtubbornes Refor. might eaſily learn by the practiſe both of the old & Chriſtian Chu. that the iudgment of al ſuch controuerſies pertaines to Gods Chu. for befor the comming of Chriſt, al controuerſies vvere decided & determined in the iudgment vvherin did ſit the Prieſts vvith the high Prieſt iudge, vvhoſe part vvas to pronounce ſentence; & this iudgement vvas inſtituted expreſly by God in ſcrip. vvher ther is no ſending to ſcrip. for determining of any controuerſie; & in the time of Herod vvhen ther riſed a great queſtion of the comming of the Meſſias, the matter is brought to the counſel of the Prieſts. Chriſt confirms the like iudgment ſaying: *the Scribs & Phariſeans* (vvho vvere the Prieſts) *ſitte in Moiſes thaire; al vvhat they ſay, obſerue*, & after the comming of Chriſt this cuſtome of deciding controuerſies didſtil remaine in the Chu. for in the Apoſtles time ther vvas ſedition mooued of circumciſion againſt Paul & Barnabas, by ſom vvho vvere partial to the ceremonies of the old law, yet not to ſtand ſtiffely therin to their ovvn opinion on either ſide, both the parties condeſcended to referre the determination of the

Gods Chu. is to giu ſentence in controuerſies of faith.

Deut. 17. 8. 2. Para. 19. 10.

Matth. 2.

Mat. 23.

Act. 15. 2.

matter to the anciēts of Hierusalem, to vvit, to the Apostles & Bishops in the counsel: after the time of the Apostles the same custome vvas kept, vvitnes the counsels of Constantinople, of Nice, of Ephese, of Chalcedone, & other counsels folovving; vvher vvere condemned the Arrians, Macedonians, Nestorians, Eutichians, &c. Yea Caluin is cōstrained to confesse that the vvritings of priuat men are to be examined by the sentence of the Chu. Refor. doe the same in their consistories. It is then Gods holy & vvise prouidence among other orders & rules in his Chu. to keep Christians in truth & vnitie, & to condemne sects, false teachers, & to appease troubles in the Chu. by vvhich rule vvhosoeuer vvil not or dare not be tried in al their doctrine, they shevv them selues to mistrust their proper cause & shune the light & ordinance of God: vvithout vvhich rule of appeasing al difference in faith & constructions of scrip. the Chu. had bene more insufficiēt then any other common vvealh or societie of men; none of vvhich euer vvanted good means to decide al discords arising betvveen the subiects & citizens of the same. It much conuinceth Refor that they find nothing proper that pertaines to the part of a iudge, in the things vvhich they imagin; & ther is nothing more proper to do this office then the Chu. for it behovveth a iudge to pronounce sentence that the

Conc. Constantinop. an 381. Nicen. an. 325. Epheſ. an. 431. Chalced. an. 451. Cal. in Antit. Tridſeſ. 4.

parties at ſtrife may clearly knovv the ſentence, otherwiſe in vaine is it giuen. The Chu. doth al that belonges to a iudge, ſhe puniſheth; ſhe abſoluteth & forgiues ſinnes, ſhe bindes & excõmunicates, ſhe can not be corrupted bycauſe *ſhe is the pillar of truth*, ſhe ſpeakes, ſhe examineth ſcrip. & after pronounceth ſentẽce; by reaſon of this office of the Chu. Chriſt ſaith: *vvho vvil not heare the Chu. let him be to thee as a Ethnick* Yea ſcrip. vvil hau the Paſtors of the Chu. to exerciſe this office; for S. Paul ſay: *I vvil diſpoſe the reſt vvhen I returne, & ſay: I hau iudged as being preſent, to deliuer him, vvho hath done ſo, vnto Sathan*, & addeth after: *do you not iudge them vvho are vvith in?* novv let Refor. (vvho vvil hau nothing but vvhat is in ſcrip.) declare vvher in ſcrip. dõ they find, that ſcrip. is the iudge of controuerſies? ſith it can not do the office of a iudge, nor pronounce ſentence, nor ſpeake, nor shevv vvho hath the iuſt or vniuſt cauſe; for ſcrip. is obſcure in many places & do not add any vvord to it ſelf, remaining alvvayes in the ſame tearms: to shevv this more clear; behold the continual ſtrife betvveen Proteſtants & Puritants, ech of them acknovvledging ſcrip. to be eaſie & ſufficient for ending al doubts of faith, & to be their iudge; yet they are ſtil more & more in ſtrife befor this iudge the ſcrip. of vvhich neceſſarily muſt follovv, that either ſcrip. their iudge hath not pronounced a cleare ſentence, or if it

1. *Cor.* 4. *Ioa.* 20. 1. *Time.* 3.

Math. 18.

1. *Cor.* 11. & 5.

Scrip. it not iudge of doubts of ſcrip.

hath; the Protestans & Puritäts are peruerse & vvilful obstinat for being not satisfied at the sufficent sentence of the scrip. Againe scrip. can not be iudge of the hardnes of scrip. no more then he vvho is accused can be iudge of his ovvn cause; so scrip. cã not be iudge of doubts of scrip. bycause the question is of scrip. it self; & bycause it killes & induceth to errour being il vnderstood: *for good scrip. bad vnderstood leadeth to errour*, as appeare by al heretiks frõ age to age bad vnderstanding the scrip. vvere led vnto errour. Neither can scrip be iudge of it self sith it doth not extend it self to al matters & doubts of faith: for it doth not declare the nũber of Sacram. nor many Apostolical traditions kept in the Chu. it do not shevv vvhat festual dayes or maner of fasting is to be obserued, nor vvhat bookes of scrip. are canonical, & in this Refor. do erre much, for albeit they are Christiãs, they esteeme more the Ievves tradition then Christ & his Apostles traditions; yea they acknovvledge an other iudge of faith besids scrip. to vvit, *the Ievves canon*; for Refor. say, *the bookes of the Machabees are not in the Ievves canon, therfor they vvil not receiue them*; a most absurd reason, as though the Ievves canon or tradition should be our rule or iudge, or should containe al that is declared in Gods Chu. the rule then to discerne canonical bookes is Gods Chu. vvhich can not erre, declaring to vs by continual tra-

Refor. vvil hau the Ievves canon to be iudge of scrip.

ditiō their infallible truth & proper ſēſe
&ſuch&ſuch to be canonical books&not
the books or vvritings of any other,al-
beit he be Apoſtle,Proph or Angel:this
is the credit vve giu toGodsCh.through
vvhose commendation vve beleeue the
ghoſpel & Chriſt him ſelf, for it is the
Chu. (as is ſaid) vvhich giue to vs the
forme & rule of faith, vvhich she receiu-
ed of Chriſt & his Apoſtles,vvherfor
s. Auguſt. ſay: *I for my part vvould not be-* *Aug. c.*
leeu the ghoſpel vnleſt the authoritie of the Cath. *5. cont.*
Chu. moued me. By vvhich appeares that *ep. fun-*
Gods Chu. in reſpe& of vs giues autho- *dam.*
ritie to holy ſcrip.that is,vve are aſſured
by the authority of the Chu.of the truth,
ſenſe,&ſinceritie of the canonical books
of ſcrip. vvhich reciprokly authoriſeth
the Chu. by reaſon it is the infallible
vvord of God.As ther is great diſtinction
betvveen the kingdome & lavves of the
kingdome, ſo betvveen the iudge & the
lavves by vvhich the iudge giueth ſen-
tence: the Chu. is the iudge of ſcrip. &
of matters of faith,but ſcrip.& traditiōs
are the rule by vvhich the Chu. giueth
ſentence: the ſcrip. then is a vvitnes &
giues teſtimony of the truth (this is it *Ioa. 5.*
vvhich deceiueth Refor.) but it is not a
iudge;for Chriſt ſaid to the Ievves:*ſearch* *Pſ. 118.*
the ſcrip.for they giu teſtimony of me; ſo ſcrip. *Eſa. 8.*
is often called *vvitnes & teſtimonie* in the
ſcrip. Surely as it is an infamous reproch
to Ref.for appelling to ſcri.as to a iudge;
a iudge I ſay vvho cā not ſpeake,nor hea-

re, & may be corrupted in diuers vvaies; so also it is a notorious ignomie for thé, saying the priuat spirit of euery man to be indge of controuersie; do they not knovv that the *spirit of euery particular man is inclined to euil & is subiect to errour & falshood?* & scrip. say: *vvo be to the foolish & sensles prophets vvho follovv their ovvn priuat spirit*; & say: *the lying spirit spake in the mouthes of al the prophets of Achab.* s. Iohn say: *beleeue not euery spirit, bycause ther are many false prophets in the vvorld*; & vvorthily bidds *vs to try vvhether the spirits are of God.* By this you see that a priuat spirit can not be iudge of controuersies, fith it self must be examined by the iudgment of other, to vvit, of the Chu. to vvhom vve must obey, *& vvhom vve must heare vnlesse vve be as Ethnicks*, s. August. & other fathers say the same, yea Luther say: *vve are not certen of any priuat person vvhether he hath the reuelation of the father or no, but that the Chu. hath it, vve ought not to doubt.* But vvhat makes Refor. to say that this priuat spirit is holy? O the nevv holy ghost! vvhich vvas the holy spirit of Montane; if their priuat spirit be holy, vvhy do they erre so greatly? vvhy so many contrarieties betvveene Lutherans & Caluinists of iustification, of Eucharistie, of the baptisme of infants, &c? is their holy spirit author of so many dissentions in matters of faith? & so vvil not euery priuat spirit be iudge of the vvhole Chu? o vvhat confusion is this! o vvhat iud-

Priuat spirit is not iudge of douts of crip.
gen 6.
Ps. 37.
Ezech. 13. 3.
Reg. 22.
Ioa. 4.
Aug. ep. 162. & & l. de bap. c. 18. Ambro ep. 31. Ierom. con. Lucif.
Luth. l. de potest. Papæ.

ges are these! I aske of Refor. had the ancient fathers this spirit; if they had it, then they were iudges of controuersies, & therfor then ther was a Chu. if they had it not, & yet they were of the faithful, ther was then a Chu. without the spirit & without a iudge: & Refor. shal be those who dare to attribut to thē selues, that which they will not giu to the ancient Chu. & fathers. It were better for Refor. to conclud the truth out of their false doct. & to say, if the holy spirit of iudging doubts of faith be giuē to a priuat man, much more to the whole Chu. which hath so many worthy promises of God. Now must stand the Catho. doct. saying that the iudge of doubts of faith & of holy scrip. can not be the scrip. nor the priuat spirit, but must be Gods Chu. with hir head, which Chu. (as is proued) can not erre in the faith, hauing this priuilege, authoritie, & power from God, therfor she giueth true & infallible sentence without doubt or errour. Our Sauiour assureth vs of the infallible iudgment of the Chu. bidding vs, *to complaine to the Chu. & to hold him who will not heare the Chu. as an Ethnick* he biddeth not vs to complaine to scrip. or to priuat spirit: neither saith, who will not heare the scrip. & priuat spirit, but *who will not heare the Chu.* bycause he will haue al Christians to vndergoe the definitiue sentence of the Chu. which hath the right sēse of scrip. & the infal-

Gods Chu. is iudge of matters of faith & scrip.

Matth. 18.

lible rule & Doct. of faith, by vvhich rule euery Christiã of necessity must vvalk;
Gal. 6. Rom. 6. 2. Timo. 1. vvherfor the Apostle say: *as many as follovv this ruk, peace be on them & mercy*; other vvher calles this rule, *the forme of doct. the Depositum*, or treasure committed to the trust of the Chu. & vvhat is it other then the right vnderstanding of scrip. vvhich is kept & deliuered by the lavvful Pastors of the Chu.? according
Vinc. lyr. in suo commonit. this s. Vincent say: *It is very needful in regard of so many errours proceeding from the mistaking of scrip. that the line of prophetical & Apostolical exposition should be directed according the rule of the ecclesiastical & Catho. sense.* Bycause the Chu. sense knovven by tradition is the line & rule vvhich must first be knovven befor the knovvledge of scrip. for the rule must be first knovven befor the thing ruled can be assuredly knovven: as the tailour can not certenly knovv that he hath measured his cloth a right, except first he assuredly knovv that his rule & line be both true & right; so neither can vve be assured of the right sense of scrip. if vve be not first assured of the true vnderstãding vvhich is giuen & ruled by Gods Chu. Bycause then the rule of faith & vnderstanding scrip. is from the Chu. Christ saith to the Pa-
Luc. 10. stors of his Chu. & to their successours: *vvho heareth you, heareth me*; he say not this to scrip. or to priuat spirit: & say:
Math. 23. *the Scribs sittes in Moises chair, obserue & do al vvhat they bid you.* vvher Christ bidds

vs in matters of religion to hau recourse, not to scrip. but to the Pastors of the Chu. Sith then Gods Chu. hath the right sense of scrip. it pertaines to the Chu. to resolue al difficulties of scrip. & to pronounce the infallible truth of al doubts of faith & religiō, vvhich infallible truth shee pronounceth by hir head the Pope sitting in the chaire, being the lavvful Pastor, Vicaire of Christ, successour to S. Peter *to vvhom Christ gaue the keyes of heauen*; that is, the supreme authoritie, & knovvledge betvveene true & false doct. the high of gouermēt, the povver of making salutarie decrees, of abrogating the contrary, of calling counsels, of the principal voice in them, of confirming them, of ordaining Bishops, or of deposing & suspending them, & finally the povver to dispence the goods spiritual & temporal of the Chu. for by the vvord, *keies*, is signified the soueraigne povver of Christ, vvho say: *I hau the keies of death & hel*, to vvit, al povver of the vvorld; & God say: *I vvil giu the keie of the house of Dauid vpon his shoulder*: like vvise is signified the high povver of Peter to vvhom is giuen *the keies*, that is, the povver to open & shut heauen; for by the keies is giuen to Peter the supremacie, vvich S. Bernard calleth *the fulnese of povver in respect of other Apostles, or Pastors povver*. Christ also prayed *that Peters faith should neuer faile* therfor ther must be infallibilitie of truth annexed to the office & chaire of Peter & his

Gods Chu. declareth infallible truth by the Pope.

Math. 16.

Apoc. 1. Esa. 22.

Ber. ser. de Apost.

Luc. 22.

infallibilitie ioyned to Peters chaire.

Anſel. l. de Incarn. c. 1. Aug. c. 4. cont. ep. fund.

ſucceſſors. 2. Anſelme vvriteth to Pope Vrbane: *vnto no other is more rightly referred to be corrected vvhat ſoeuer riſeth in the Chu. againſt the Catho. faith.* 3. Aug. ſay the ſame. Againe Gods Chu. declares infallibillitie of truth by lavvful counſel gathered & approued by the Pope head of the Ch. & ſuch counſel can not erre in doct. of faith, by reaſō *Ieſus* eternal veritie hau promiſed his aſſiſtance, & *aboad vvith the Paſtors of the Chu. vntil the end of the vvorld.*

Ther is infallibilitie in general counſel. Math. 28.

Refor. cōfeſſe that lavvful general counſels can not erre in matter of faith; for Caluin admitteth the four firſt general counſels, & Beze the ſix firſt counſels, Luther impudently reiectes al the counſels: Sith Refor. admit the firſt ſix counſels, vvhy not alſo other counſels follovving, vvhich vvere holden bythe ſame authoritie to decide matters of faith, the Chu. (as is proued) neuer vvanting Paſtors lavvfully called for ſuch effect. Refor. vvil neuer be able to giu diſtinctiō betvveene the firſt ſix & other counſels follovving. Caluin is not conſtant, ſaying that Catho. counſels maketh nevv articles of faith. I anſ. Caluin vvel knovves that Catho. counſels maketh not nevv articles, but do explicat & propoſe to be beleeued vvhat the Chu. receiued of Chriſts & his Apoſtles; neither do holy counſels make any decree of faith, vvhich is not grounded vpon ſcrip. or tradition, or not gathered out of both these ſountaines: neither do the

Cal. 4. Inſt. c. 9. p. 2. Beze. 3. vol. Theol. tr. 6. pag. 136. edit. an. 1582.

Catho. Rom. Chu. glorifie (as do Refor) of the internal reuelation or priuat spirit, as they might easily see in the holy counsel of Trent, if the spirit of Montane permitted them. Caluin as yet saith; their is no forme of counsel vvhen it proueth any thing *by tradition, though it be perpetual & Apostolical tradition.* I ans. Is it not à presumptuous boldnes of Caluin a priuat man, to say this? bycause his spirit suggestes so, repugning against general counsels, vvherby he shevveth his malice & deceit; for hauing found the forme vvhich the scrip. requires in holy counsels, he vvould vvillingly blouavvay vvith the breath of his heretical spirit, the vvhol traditions of Gods Chu. Calnin erreth stil; for the tradition of the Chu. (as is proued) hath alvvayes their vigour & iust authoritie. Of this s. Vincent & s. Aug. saith vvel; *that the traditions of the Chu. do not repugne vvith truth, but is the very truth it self.* I ask of Ref. vvith vvhat face do they dare so to offẽd Gods prouidence tovvards his Chu. that they vvould hau hir to be abandoned vvithout sure remedie against heresies, that is, vvithout certen vvay to saluation? vvhy so many promises of God? vvher is the prouidence & lou of Christ, tovvards his kingdome, citie, & beloued spouse, he saying: *I am vvith you vntil the vvords end?* & yet after so many tokens of lou, ther shal not be a certen remedie against heresies, the greatest harme that euer can

Trid. ses. 4.

Cal. cited. befor.

Vinc. lyr. c. 9. & 10. l. heres. Aug. in Ioa. 14. 6.

come to Gods Ch? take avvay this diuin help, & ther vvilbe no certen doct. in the Chu. take avvay the iudge of controuersies, & ther vvilbe an open vvay to admit al heresies. Are not Ref. vvith Caluin constrained to receiue the first general counsels, to the end they may reiect & condemne Anabaptists, Antitrinitarians, vbiquitarians, & other such dregs of men? Caluin & Beze are ridiculous obiecting the Ievves counsel vvherin Christ vvas condemned; *therfor*, say Caluin, *the counsel of the Pastors of the Chu. may erre*. I aske of these Refor. vvas that counsel lavvful? or do they approue the forme of that counsel, vvherin al things vvas not out of scrip. but against scrip. & against so many oracles of the Prophets? yea vvherin al things vvas done against Christ him self head of the Chu. vvho novv had translated the Priesthood. *Novv let me appeale to your ovvn soule* (your ovvn vvords) *vvho is so blind* (*but he that vvil shut his eies in sunshine of the Ghospel*) *that perspicuously seeth not hovv*, your ovvn iudge the scrip. condemneth you? declaring that holy scrip. is not easy to be vnderstood; & sending you for doubts of faith, not to scrip. nor to priuat spirit, neither to priuat spirit & scrip. togethers, but to the Chu. & Pastors therof, vvho declareth the right & true sense of holy scrip. & al matter of faith. You see then by this looking glasse, that follovving your priuat spirit, is the pride & gaine of nature & dishonour of God. CH.

CHAP. XXVI.

of original sinne.

THe Apostle expresly teacheth that *original sinn is descended from Adam vnto his posterity*; & saith, *vve vvere children of vvrath by nature*, that is, by natural generation. Dauid say: *behold, I vvas borne in iniquitie*, s. August. vvitnesseth that ther is original sinne; saying *it is one of the principal points of faith*. Holy fathers proueth to be original sinn by reason of the necessitie of baptisme vvhich is necessary for saluation. This is against the Pelagians vvho denied to be any original sinn. Albeit Refor. denieth not the original sinn, yet very ignorantly they teach that concupiscence is the original sinn. To refute this errour it is necessary to see in vvhat stat vvas Adam befor & after sinn & vvhat hurt his sinn hath done to his posteritie. God created Adam perfect not only vvith natural but also vvith supernatural gifts, as vvith original rightnesse & iustice, by vvhich the inferiour part of the soule vvas perfectly subiect to the superiour part; this original iustice in Adam contained iustifing grace vvith faith, hope, charitie & other vertues accompanimg grace; It contained also immortalitie & vncorruption of the body, for scrip. say. *God made man right*, & saith: *God made man to be incorruptible &*

Rom. 5. *Ephes.* 2. *Ps.* 50. *Aug. l.* 1. *c.* 2. *cont. Iulia.* *Cal.* 4. *Inst.* 2. *c.* 15. §. 10. & *l.* 2. *c.* 1. §. 8. *Luth. art.* 2. & 31. *Kemnit. in exam. Trid. s.* 5. *pag.* 454. *Eccles.* 7. *Sapi.* 2. *Exod.* 32.

indued him with vertue; by this rightneſe & diuin gifts man vvas inclined to vertue, & good, & free from all corporal infirmitie, ther vvas not in him ignorance, euil concupiſcence or diſordinat diſpoſition; mans natural inclination vvas obediēt to reaſon, & reaſon obedient to God; the body vvas preſerued from al inconuenience of ſicknes, griefe, or death. So ſay s. Auguſt. *befor our firſt parents did violate the obedience due to God they vvere agreable to God, & God vvas pleaſant to them; & albeit they had a ſenſible body yet they feeled not any motion of it againſt it ſelf, the order of iuſtice cauſing this; for as the ſoule vvas vvholy obedient to God, ſo the body rendred ſeruice to the ſoule vvithout any reſiſtāce, & therfor they vvere naked vvithout ſhame or confuſion, but after their offence & that the ſoule vvas diſobedient to Gods lavv, the ſeruant vvhich is the body, begunne to moue & rebel againſt the ſoule. & the fleſh againſt the ſpirit, & preſently they vvere aſhamed of their nakednes, being the paine of their diſobedience tovvards God their Creatour.* Adam befor ſinn had the former ſupernatural gifts vvhich vvere not due to mās nature, but vvere meer fauours liberally annexed by God to humā nature: vvhich fauours had bene giuen to Adams poſteritie if he had not ſinned, but tranſgreſſing Gods lavv, he & his poſteritie vvas depriued of the ſupernatural gifts, in vvhich priuation conſiſteth original ſinne. Adam then loſed not the natural gifts of body or ſoule, for he did

Aug. l. 2. c. 11. & 12. de merit. & remiſ. peccat.

in vvhat conſiſtes original ſinn.

not loſe his memorie, vnderſtanding, or vvil, but he vvas vvounded in theſe: for then forget fulnes vvas cauſed in the memorie, ignorãce in the vnderſtãding, cõcupiſcẽce & inclination to euil in the vvil, ſenſualitie in the concupiſcibilitie; yea Adams ſinn brough to vs many miſeries, infirmities, & death; al in punishment of his ſinn vvho being the head of mãking, *be ſinning, al men ſinned, their vvils being in Adam*, as ſay s. Paul, like vvhen the heart is hurt, al the body is huit. Concupiſcence then is not original ſinn, but is the punishment of Adams ſinn, as ignorance, forgetfulnes, ſenſualitie, death, or other miſeries: vvhen Ref. ſay that concupiſcence is original ſinne, they may asvvel ſay that ignorance, forgetfulnes, ſenſualitie, or death is original ſinne, vvhich is abſurd & vvas neuer hard of any Doctor. The priuãtion alſo of original iuſtice hath vvith it the diſordinat diſpoſition of the povvers of the ſoule, vvhich diſorder is in vs after baptiſme & is called ſomtimes concupiſcence: yet it is not imputed vnto vs a ſinn, as ſay, s. Auguſt. by reaſon al that hath the nature of ſinn is taken avvay by baptiſme, as ſay the counſel of Trent & s. Paul: *ther is not any damnation in them vvho are in Chriſt Ieſus*; 1. Iohn ſay: *the blood of Chriſt cleanseth vs from al ſinn*, here is no exception of any ſinn; & ſaith *Chriſt vvashed vs from our ſinnes in his blood*; & Ieſus ſay: *vvho beleeueth & is baptiſed, shal be ſaued*: yet concupiſcence

Rom. 5. 12.

Concupiſcence is not original ſinn.

Aug. l. 27. c. 26. ci. nit.

Kem. 8. 1.

1. Ioa. 1. 7.

Ap. 1. 6.

Marc. 16. 16.

Rom. 7. 23. Gal. 5. 17. is not taken away, for it is in man after baptisme, the Apostle saying: *I see a nother lawe in me repugning to the lawe of my minde*; & saith: *the flesh rebelleth against the spirit*; therfor the motions of concupiscence or inclination to euil, being the first moouings & not in mans powver, are neuer esteemed sinn, albeit they vrge or

Aug. l. de vera relig. l. 4. molest euer so much, vntil the vvil giue consent, for that is the nature of sinn, that if it be not volnntarie, it is neuer esteemed sinn. Man then hath incurred these former paines & miseries in punishment of original sinn, & they are not taxen avvay by baptisme; & though they remaine in man, yet they serue to man for exercise of vertue & for proofe of mans exercise of fidelitie tovvards God:

Concupiscence hindr not iustification. Therfor euil concupiscence or bad inclination doth not hinder our iustification, but it is often the cause of great merite befor God; as say holy scrip *vertue is perfected in vveakenes*; for as by Adams sinn vve hau incurred ignorance, euil concupiscence, sensualitie, & many miseries; so by the obedience & redemption of Iesus vve hau receaued grace vvhich is the remedie to ouercome al tentations of il cõcupiscẽce & of the diuel; 2. Paul saying:

2. Cor. 12. *Grace the remedie against al tentations.* *vvher sinn did abound grace also did ouerbound.* Yea by the help of grace vve may attaineto greater glorie in heauen, then

Rom. 5. *More gotten by* euer vve had gotten in the state of innocencie: for according holy fathers vve hau obtained more by grace then vve losed by sinn; therfor the holy Rom. Chu

singeth O happy fault who deserued to haue so much & such a Redeemer. Chrysost say: if Adams sinn had such power, why should not Gods grace haue greater power to ouercome the malice of sinn? We graunt by reason of mans il concupiscence & disordinat disposition ther is difficultie in the exercise of vertue & good, albeit vertue is of it self most proper & fit for vs, & that ther is nothing more to be desired for our perfection: this difficultie cómeth chiefly of sinn, by which man hath lost his innocencie & fallen from that happie condition, remaining weake, feeble, & most incline to euil; man in good health goeth quikly, may runne, leap, & do of him self what he please with facilitie; but being sick or weake in body he doth nothing of these without paine & difficultie & very quietly; the light is troublous to the eyes of sickmen, but gratful to the eies of men in health; the meate which is bitter in time of sickness, is pleasant in heath: we must not then find strange if the more part of men who being sick & feeble in this miserable state of sinn hath difficultie & paine in practising vertus, which to them had bene ease & pleasant, yea & conforme to their natural inclination if they were in their original iustice: for after Adams sinn the flesh being rebel, mans concupiscence was much wounded, yea more the any other part of man; for cocupiscéce is the greatest wound, & wreakes of humane kind,

grace the lost by sinne.

Chrisf. ho 30. in Rom. 5.

Sinne the cause of difficultie in vertue.

Concupiscence the greatest weakenes of humane kind.

& into it as into a sinke descendeth al other vices: therfor al nations vvho vvere giuen to other vices, they vvere addicted to the euil of concupiscence, & as they vvere notable in other sinnes, for example in pride, so they vvere also exceeding in lecherie. This vve read in the histories of Payasas of the Nabuchodonosors, Sardanapals, Babiloniās, Assirians, Persians, Egyptians, Greeks, Emperors & Captaines of Rome, & since the death of Christ the Archeretiks al giuen to lecherie; for as they vvere proud in their soules; so they vvere lecherous & giuen to the filthie desire of their flesh. Refor. not finding scri. to sauour the or prouing concupiscence to be original sinn, they han recourse to s. Augustin; but ineptly, for they should proue al vvhat they say out of scri. sith no thing els they receiue; yea they vnderstand not. s. August for he neuer said concupiscence (of vvhich is the question) to be original sinn: & in diuers places he teacheth original sinn to be taken avvay by baptisme; he calles then concupiscence *a sicly disposition*, in as much as it doth allure & entice to sinn. Refor. say that concupiscence is original sinne, bycause. s. Paul calleth it a sinn. Tans. thevvord *sinn*, is taken in scrip. sometimes properly & somtimes improperly as. s. Paul speaking of Christ saith:

2. Cor. 5. *he vvho did not knovv sinn, vvas made a sinn for vs* vvher the vvord (sinn) is put tvvise, first properly & after improperly

for the sacrifice of sinne, bycause Christ vvas made the sacrifice for our sinnes: so s Paul improperly cals concupiscence a sinn bycause it doth prouoke & entice man to sinn; & bycause it is the paine of sinn, & by reason it is made by sinn; as the speaking of our tongue is called our tongue, & the vvriting of our hand is called our hand; so concupiscence comming of sinn is called sinn; yea scrip. distinguiseth sinn from concupiscence s. Iames saying: *concupiscence being conceiued, doth ingender sinn*, to vvit, vvhen it draweth to the consent, vvherin is sinn; conception goeth befor, natiuitie, for man is first conceiued befor he is borne: ther is then great difference betvveen concupiscence & sinn; & Refor. are ignorant of scrip. for saying that concupiscence is original sinn. If you say that concupiscence is a sinn bycause it is not of God. alleaging s. Iohn, I ans. that concupiscence as it is ingraffed in man, is natural; therfor being the power of the soule, coueting vvhat is good & just is of God, vvhich s Iohn doth not denie; yea & it had bene in man constituted in his pure nature: but concupiscence containing the act of sinn, or coueting euil & vniust, is not of God; & such cõcupiscence is an infirmitie & punishment of sinn: for God created man perfectly in original iustice vvithout any infirmitie or concupiscence to euil; but vvhen man committed sinn, he vvas depriued of his original iustice, vvhich

How concupiscẽce called sinne.

Iacob 1.

1. *Ioa.* 2. 16.

being taken away, concupiscence begunne to rebel in way of punishment against reason.

CHAP. XXVII.

Of Baptisme.

THe remedie of original sinn is baptisme. Refor. make litle esteeme of the sacram of baptisme, as they do of other Sacraments: neither do they agree in the number, some of them admit two, others three, which nomber they can not shew in scrip. neither hath scrip. that baptisme or lords supper is called Sacram. Refor. then must admit tradition or denie baptisme & lords supper to be Sacram, & they must not aske of vs the word (seuen) being sufficient that we haue the thing it self in scrip. to wit, the seuen Sacraments to euery of whom rightly agreeth the definition of Sacram. as the holy Chu. & counsels hath declared. If you will beleeue Luther & Caluin see how they are lewes saying: *the Sacraments of the new law are but naked signes, & are no more noble nor better then the Sacram of the new of Moises*; such erroneous doct. need no further confutation, being of it self Indaical & mounstrous. If thes Rabbins said truth, what need had Christ to institute other sacram? will then say that Christs sacram are no better nor of

Luth. in capt. Babil ca de baptis. Cal. 4. Inst. c. 14. p 23. & in Antid. Trid ca. 2. sess. 7.

greater vertue then Moises Sacram. doth iniurie to Iesus, & puttes in the same ranke the seruant vvith the master; yea such doct. giu-th to nature being carnal, & takes from God his glory. The Massilians denied the vertue of the Sacram. & vvould hau al to be done by prayers; Refor. follovving these heretiks, saith that the Sacram. do not conferre grace, & that they han no force or efficacie in respect of any grace; & of verie hatred they impose to vs that vve say the Sacramẽts are principal causes of grace; but this is false, for vve teach that the principal cause is God vvho produceth grace & remitteth sinnes in our sacram. vvhich as instrumental causes produceth grace immediatly vvhen thes is no impediment in the receiuer; this they doe by the vvorke & vvord done, that is, *ex opere operato*) as vve say in schools) this say the counsels of Arausican, Mileuitan, celebrated in s. Augustins time, & Florentin, Tridentin, & the farhers: Reinalds denieth this, saying that yve make nature proud for teaching that the act in the sacram. conferreth grace (he addeth) *vvithout faith*, vvhich is one of his imposturs, vvher by vve see he can not abstaine from calumnies. Refor. storme, as do vviclef, against the ceremonies of baptisme & other sacram; bycause say Caluin, they are not in scrip. This is ridiculous & surely Refor. assault them selues, & vvhil they thinke to hurt vs, they kill them selues:

Theodor l. 4. de fabu. heret. Cal. 4. Inst. c. 14. p. 6.

Refor. denie the vertue of the sacram.

Conc. Arausi. ca. 25. Mileu. c. 2. florent. & Trid. ses. 7. can. 8.

Ref. contene the ceremon. of sacrã. Cal. l. de form. minist. sacram.

for Clauin preſcribeth ceremonies to be obſerued in baptiſme, to vvit, that it muſt be done in vulgar ſpeech, vvith a ſermon, great number of people preſent, the ſaying of the Dominical prayer & Creed, impoſing a name to the baptiſed, & Refor. can not proue nor find in ſcrip. theſe ceremonies; yea vve find in ſcrip. that many vvere baptiſed vvithout theſe Caluiniſtical ceremonies. Refor. ſhould note s. Auguſt vvords: *to diſpute vvhether that ſhould be done vvhich is receiued by the Chu. throughout the vvorld, is a moſt inſolent madneſſe.* Refor. then ſhould reuerence & acknovvledge the cuſtomes & ceremonies vſed & kept in baptiſme & other ſacram. by the Catho. Rom. Chu. from the Apoſtles time for the greater ſolemnitie of the matter & for to ſignifie vvhat inwardly is done in the ſoule by the externall ceremonies. Raynalds vvriteth that *our religion is cruel ſending poor infants remedileſly to the eternal paines of hel for vvant of that vvhich they could not liue to deſire.* This is your Rabby Caluins doct. ſaying that *Chriſtians children are holy from their mothers vvombe*; therfor ſay Caluin, *they han no need of baptiſme to be ſanctified*; & Caluin addeth: *that dying vvithout baptiſme they are ſaued.* Theſe are falſe concluſions put forth by Refor. gloſing s. Paul ſaying: *novv your children are holy*; vvher s. Paul ſpeakes not of Chriſtian holines vvhich is cauſe of ſaluation, but of a ciuil holines as ſay s. Ambroſe, s. Thomas, & s.

Act. 8. 9. & 10.

Aug. ep. 118. ad Ianua.

Refor. de prius infants of baptiſme, & this is cruel.

Cal. 4. Inſt. c. 16. n. 15.

Ambr. Tho. Anſelm 1. Cor. 7.

Anselme. The Apostle saith: *A Christian man may liue with a vvoman infidel if thee consent, & a Christian vvoman vvith an infidel man if he consent, bycause the one is sanctified by the other*; & their mariage esteemed holy, that is, lavvful & not profane; & *their children holy*, that is, lavvful children & not bastards: for the Corinthians esteemed them selues polluted if they maried vvith any infidel, the Apostle putteth them out of doubt, & declareth such mariage to be decent, & vseth the vvord (holy.) If Refor. conclusions vvere good & that vve might inferre of s. Pauls vvords that children are holy, that is, faithful & purged of sinn vvithout baptisme bycause the father or mother is Christian, vve might also inferre that an infidel liuing vvith a Christian in mariage is also sanctified yea vvithout baptisme; for as s. Paul say that infants are holy by father or mother Christian; so also he saith, the infidel is sanctified liuing vvith a Christian in mariage: vvho euer heard that an infidel vvoman is sanctified & made a Christian vvithout being conuerted to the faith & vvithout baptisme, for hauing a Christian husband? or vvho can say, an infidel man is made a Christian only by cohabitation vvith a Christian vvoman? & as this can not be, so no more can Refor. inferre of s. Pauls vvords that infants are holy; that is, purged of sinn & adopted for the inheritance of heauen vvithout baptisme. The

Apoſtle then ſaying that ſuch children are *holy*, that is, legitime, or holy by hope, bycauſe it may be that one of the parties being Chriſtian vvil procure their children to be baptiſed & to be made Chriſtianly holy: & their mariage holden for holy; that is, lavvful; or holy morally & Chriſtianly, bycauſe the man or vvoman Chriſtian vvil not permit any thing to be done againſt the lavv of God; or holy by hope bycauſe poſſibly the one partie vvil conuert the other to the faith. Is it not baptiſme that make you Chriſtians? tak avvay baptiſme & you are not Chriſtians nor capable of any ſacram. Infants then dying vvithout baptiſme are not ſaued, & albeit they goe to hell, yet they ſuffer not the torments of hell: your ordinarie fault is that you neuer make diſtinction in any thing, abuſing the ſimple people, & ſaying vve ſend poor infants to the torments of hell: ther is great difference betvveen a man kept & holden in a moſt darke place vvher he can not ſee any light, & a man vvho is actually blind: ſo betvveen infants vvho can not hau the ſight of God, & men vvho are actually in torments; for infants vnbaptiſed are in a place after this life vvher ther is a let hindering them of the light of God, but they are not actually in paine as a blind man or men in torments, therfor ſuch infants are not properly damned, but hindered of Gods ſight; for in hell ther is paine

Infants vnbaptiſed are not ſaued.

paine of damnation, vvhich consisteth in the priuation of the sight of God; & paine of senses, vvhich is for mens proper actual sinnes; infants vnbaptised endure the first, not the other; vvherby appeareth your errour promising heauen to infants vnbaptised: this shevveth baptisme to be absolutly necessary vvhich vvasheth avvay al that hath the nature of sinn; vvhich is not to diminish our evils, as you say vvithout any proofe: if baptisme be absolutly necessary, vvith vvhat face can you say that only faith is sufficient for saluation, sith men must also be baptised? that baptisme is absolutly necessarie, see vvhat Christ said to Nicodeme: *I say to thee vvho is not borne againe, can not see the kingdome of God*; & saith: *vvho is not borne of vvater & the holy ghost, can not enter into the kingdome of God*; that is, vvho is not baptised, can not be saued, by cause *he is polluted frō his mothers vvombe as say.* S. Paul As no man entreth to this vvorld but by the birth of his fleshly parents, so no man entreth to eternal life but by the regeneration of vvater & the holy ghost. Christ then speaketh to Nicodeme of the necessitie of baptisme vvhich is a spiritual generation regenerating vs to God; for baptisme is as necessary for saluation, as eating is for to liue; & as al died vvho did not behold the brasen serpent put vp in the desert, so al vvil perish vvho are not made participant of the merit of Christs crosse by the

Tvvo sort of paines in hell.

Necessitie of baptisme.

Ioa. 3.

Ephes. 2

Num. 21

vvater of baptisme: this is signified by the similitude of the serpent proposed here to Nicodeme vpon the purpose of baptisme: therfor the vvhol Catho. Rom. Chu. assisted by the spirit of truth hath giuen a definitiue sentence according the true faith, saying: *vvho so euer vvil say that baptisme is not necessary for saluation, let him be an anathema & cursed.* Baptisme cõsisteth not only in the external vvashing of vvater but also in the internal vertue of the holy ghost, in vvhich it excelleth Iohn Baptists baptisme vvhich had the external vvashing, but not the internal & spiritual grace; for the sacram. of baptisme taketh avvay sinn & conferreth grace; as say s. Paul: *vve are saued by the vvashing of regeneration & renevving of the holy ghost*; therfor baptisme is our instrumental cause of saluation. s. *Pauls sinnes are vvashed avvay by baptisme*, as say scri. If infants entring this life are capable of sinn (according the Apostle) they are also capable of grace vvhich they receiue only by baptisme the remedie appointed by Christ. s. Paul say that *God giueth vs life in Christ, that vve are vvashed, sanctified, & iustified in the name of Iesus Christ & in the spirit of God*; & saith: *vve are buried by baptisme in the death of Christ* by cause baptisme ioyneth & applieth to vs Christs death & resurrection, & ingrafteth vs into Christs mystical body his Chu. & he addeth, that *vve receiue by baptisme remission of sinnes, nevv life & iustification*: al these declares

Trid. sef. 7 can 5.

Iohn Baptists baptisme gaue not grace.

Christiã baptisme remitteth sinn & giueth grace.

Tit. 3.

Act. 22.

Ephes. 2. 1. Cor. 6. Rom. 6.

that baptisme taketh avvay al sinn, making vs nevv & cleane, & consequently it giueth grace; for grace & sinn can not subsist togeather. If vve are not vvashed or made cleane; grace is not giué, neither is man saued by regeneratiõ of baptisme, vvhich is directly against s. Paul & Christ him self. God also giuing the grace of corporal cures, to the vvonderful põd (of vvhich speakes s. Iohn) represenceth the like force giuen to baptisme for the cure of soules; by vvhich appeareth that God vvithout derogation to his honour, yea to the great commendation of it, giueth vertue of miracles or cure to vvater or other creatures specially vvhich are vsed in sacted functions (for in this pond vvas the beastes of the sacrifices of the old lavv vvashed) much more may vve acknovvledge Gods force & grace about the sacrifices & sacram. of the nevv lavv, vvhom you reiect & contemne by cause you are ignorant of scrip. & that you vvil not beleeue Gods povver. Refor. proue Christian infants to be holy by Gods vvords to Abraham: *I ame thy God & God of thy seede*; therfor (say Refor.) Christian infants, being true & spiritual seede of Abraham, are holy & children of God. Vve graunt, Christian infants are Abraham & Gods children if they receiue the character & signe of adoption by baptisme; othervvise they are no more the seede of Abraham then vvas the Israelits, infants vvithout circuncision, vvhich

Mã hath not grace & deadly sinne togither.

The põd a figure of baptisme.

Ioa. 5.

Refor. obiectiõs

Genes. 17.

Vvhõ are the spirituel seed of Abrahã.

Genes. 17.

vvas so necessary that *the vncircuncised childs soule vvas cut of from Gods people*: as then the Ievves infants vvere saued by circuncision, so Christian infants by baptisme; vvhich is as necessary in Christs Chu. as vvas the circuncision (the figure of baptisme) for the Ievves. therfor vvho is not baptised, can not be infraffed into Christs Chu. nor enter into glorie of heauen. If Refor. said true, the Ievves children in the primitiue Chu. had not need to be baptised, bycause they vvere borne of faithful parents, yet the Apostles caused the Ievves children to be baptised, & preached to be necessary as vve see in scrip. therfor none must be esteemed iust or holy vvithout baptisme. Caluin say, *if children are vncleane, the sacram. vvilbe profaned being applied to an vncleane creature.* O foolish reason! I ask, vvas Christs hands profaned touching & curing the lepriemẽ? must Christs sacram. & preaching of Gods vvord be for iust & innocents, fearing lesse they be profaned being applied to sinners? Christ say, *he came not to cal the iust, but to cal sinners*; according Caluin, Christ came not to cal sinners, but to cal the iust; & physicke must be giuen only to men in health, not to sickmen; & only learned & perfect men must be instructed, lest sciences & vertues be not profaned if they be communicated to ignorãt & vniustmen. Is this the profound doct. of your schools, by vvhich you depriue infãts of Gods sight,

Act. 2.

Cal. 4. Inst. c. 16. & de baptis.

Math. 9.

vvhil you teach they are holy from their mothers vvõbe? Caluin should perceiue that baptisme vvasheth cleane thẽ vvho receiue it, & as Christ conuersing vvith sinners vvas not made vncleane but rather made thẽ cleane; so his sacram. are not polluted but rather cleaneth polluted soules, & of profane makes thẽ iust & holy. Dauid vvas a sonn of Abraham, borne of faithful parents, yet say, he is polluted by father & mother, vvhich he lamenteth: *behold I vvas conceiued in iniquities & my mother conceiued me in sinnes*, that is, polluted from the instance of my conception, & therfor vvorthy of Gods anger & of death: hovv then dare you to say that Christians children are holy from their mothers vvombe? Refor. say, Adãs sinn must not be imputed to his posteritie bycause Ezechiel saith: *the child shal not beare the iniquitie of the father*. I ans. the child beareth the iniquitie of the father vvhen he is participant of the fathers sinn; the lavv giuen to Adam the father & head of men, vvas also giuẽ to his posteritie; therfor he sinning, vve al sinned, as say s. Paul: & Moises say: *God visiteth the iniquitie of the father in his child to the third & fourth generation*, vvhich may be vnderstood of temporal paine; as vvhen a noble man is disgraced, sometimes his children & posteritie indureth for it. Many noteth that Ezechiel speaketh of eternal paine, for he saith in the sam place: *the soule vvhich sinneth shal die*: therfor

Psal. 50.

Ezech. 18.

Hovv children beare the iniquitie of their father.

Rom. 5. Exod. 20.

the child shal not beare the iniquitie of the father, vvhen he doth not imitate his fathers sinn. As then infants are polluted & die by the sinn of others; so they receiue grace & life by others: for they are iustified in Christs baptisme by the faith of the Chu. & by the confession of parents made for them s. Ambrose & s. August. say: *infants are iustly of the faithful, for they confesse the faith & in a manner make profession of it by the mouth of their godfathers*; & so the faith of the Chu. of godfathers, & their parents is sufficient by baptisme to obtaine their saluation; as the faith of them vvho presented to Christ the paralitike vvas accepted for his health; the faith of the Centurion for his seruant; & the faith of the Cananee for hir daughter; Iesus say: *he vvho beleeueth & is baptised shal be saued*; if infants can not actually beleeue, at the least they must be baptised, otherwise they can not be saued. By this appeareth your crueltie sending poore infants to hell instead of sending them to heauen by baptisme, to enioy the glory of God.

Infants die & receiue life by others.

Ambr. l. 2. c. 8. de voca. gent.

Aug. l. 1. c. 22. cont. ep. Pelag. & l. 1. c. 10. de merit. pet. sat.

Luc. 5.

Mar. 7. & 16.

CHAP. XXVIII.

of the difference & forginnesse of sinnes.

REfor. teach that al sinnes are of equal malice, & that ther is no distinction betvveen sinnes; Rainalds say that, *vve diminish our euils for saying, some*

Rainalds contradiction.

sinnes are venial; yet after he vvrites, *that he ought first to take the beame out of his ovvn eye befor he take the mote out of his brothers eye*; by this he proueth to be (as him self say) *a Baude in sinn*, that is, difference betvveen sinnes, to vvit, some mortal & others venial. You may see (if you shut not your eyes to the sunnshine of the ghospel) that Christ by the similitude *of mote & beame* maketh distinction betvveen smal & great sinnes, comparing the mote to venial sinn vvhich offendes the eye but lightly, & the beame to mortal sinn vvhich blindeth the eye. If you say that idle vvords, or babbling, or dissolute laughing are as hainous sinnes as incest, adulterie or periurie; any child of discretion vvil condemne you; al theft is ill of it self, yet if a poore man steale a penny from a very rich man, if you say such theft is a mortal sinn vvorthy of death & damnation, or that such theft is as great a sinn as to steale a thousand pounds of gold; men may say you hau lost your vvit & iudgment. God forbide that you & your like should be iudges of the vvorld. Christ said to Pilate: *he vvho deliuered me to thee hath a greater sinn*, vvher Christ shevveth Pilats sinn to be lesser then Iudas the traitours sinn; Christ say: *sinn committed against the sonn of man shal be forgiuen, but the sinn against the holy ghost* of blasphemie *shal not be forgiuen*; that is, shal not easily be forgiuen; as many noteth here. Christ say, *it vvil be milder dome*

The mote & beame. Luc. 6.

Al sinnes are not equal. Ioa. 19.

Math. 12.

Math. 11.

in the iudgment day with them of Tire & Sidon then with the Iewes; which declares the sinnes of the one to be greater then the sinnes of the others: if Christ teach that al sinnes are not of equal malice, & to be distinction betweene sinnes; how

Cal. 2. Inst.c. 8. n. 59. & l. 3. c. 4. n. 28. & in antid. Trid. s. 6. c. 12. 1. Ioa. 5. Matth. 5 Eccles. 7. Prou. 24

dare you to teach the contrarie? are you to be beleeued befor Christ? Ref. say, al sinnes are mortal & deadly; yet s. Iohn say contrary: *ther is a sinn not to death, & a sinn to death*; & scrip. maketh difference of sinnes; *some that bring to hell*, called mortal; *& some lesse punished*; called venial: yea scrip. often proueth al sinnes not to be mortal; *ther is not a iust mã in earth who doe not offend*; & say: *the iust man falleth seuen times in the day, & riseth againe*; if he is iust, it can not be vnderstood of seuen mortal sinnes, but of seuen venial sinnes or impetfectiõs which may consist with grace; yea scrip. compareth smal sinnes to things of litle moment; *as to the mote, to litle debt, to the flie, & to holme, hay, wood*;

Smal & great sinnes. Luc. 6. & c. 12. Matth. 23. 1. Cor. 3. Iacob. 3. 1. Ioa. 1.

s. Iames say: *in many things we al offend*; s. Iohn say: *if we say, we haue no sinne, we seduce our selues, & truth is not in vs.* Ther are then great & smal sinnes, the great excluding from the societie of God, & the smal is in them who walke in grace & societie of God; for albeit iust men are truly called the sonnes of God, yet they are not without al sinn; euery of vs as well iust & vniust being bound to confesse our offences & to aske pardon daily of God, as is in the holy prayer: *for-*

gine vs our treſpaſſes. s. Auguſt. ſaith the Patriarches, Prophets, & *iuſt perſones vvere ſinners, yea vvhen they vvere in grace & Iuſtice, excepting our moſt bleſſed V. Maria of vvhom for the honour of our Lord Ieſus vvhen vve ſpeake of ſinnes, I vvil hau no queſtion,* she being pure frō ſinn. The Pelagiās asking vvhat ſinnes Abel & ſuch iuſtdid comit? s. Aug. anſ. *ſōtimes they might laughs immoderatly, or ieſt or ſport toomuch, or couet ſomvvhat inordinatly or take fruit ouergreedily or intēperatly, or in eating take more then after vvas vvel digeſted, or hau their mind in time of prayer ſom vvher diſtracted, or ſuch like*: therfor ſome ſinnes may conſiſt vvith true iuſtice, & can not alvvayes be auoided by iuſt men in this life. s. Auguſtin exempteth from this common rule of ſinners, children nevvly baptiſed vvho hath not vſe of reaſon to ſinne venially or mortally: ſmal ſinnes then doth not greeuouſly offend God, neither are they vvorthy of Gods hatred or paines of hell; oth: vviſe Chriſt vvould not declare leſſe paines for ſmaller ſinnes; & it repugneth to Gods iuſtice to punish ſuch ſmal ſinnes more then they are in them ſelues: & albeit ſuch ſinnes in ſome men (vvho die in final impenitance) are punished foreuer in paines of hell, that commeth accidently in as much they are ioyned to mortal ſinnes vvhich deſerue eternal paines. The vertues are not equal. for s. Paul numbring *faith, hope & charitie,* ſaith *charitie is the greateſt*; hovv

Matth. 6. Holy me bath ſinnes. Aug. l. de natu. & grat.

cont. Pelag.

1. Cor. 13.

then can al sinnes be equal, sith they are contrary to the vertues? Bycause you say al sinnes are mortal, take in good part & learne here, that al sinnes be they euer so great (excepting only final impenitance) are venial by the vertue of Christs sacram. for Christ gaue his power to s. Peter & to his successours to absolue al sinnes without any exceptiō: *whatsoeuer* offence *you forgine, shal be forgiuen in heauen.* Resor. wil hau al sinnes to be mortal by reason. Ezechiel say: *the soule who sinneth shal die.* I ans: Ezechiel speakes not of al sinnes generally, but of certē sinnes as of idolatrie, adulteric, homicide, vsury or violēce which sinnes are mortal; So s. Paul saying: *the reward of sinn is death*, speakes not generally, but of immundicitie & iniquitie to which the Romans were giuen befor their cōuersion. If you alleage s. Iames saying: *who offendeth in one, is guiltie of al.* I ans. s. Iames speakes of sinn cōmitted against the ten command. & namely of adulterie, homicide, saying who sinneth against these preceps, albeit he commit but one, he is guiltie of eternal death: as he who hath one deadly wound is cansed to die, albeit he hath not many, & as a shippe with one hole vnderneath is drowned, as with many. If you say, euery sinne deserue infinit paine, by reason it offendes God who is infinit good. I ans. ther are great & smal sinnes, as is proued; the great deserue infinit paine for being against the loue & frenship of

Al sinnes are venial, except final impenitence.

Math. 16. 19. Ioa. 20. 23.

Ezech. 18.

Rom. 6.

Offeding in one is guiltie of al.

Iacob. 2.

God. of vvhich sinnes is said: *vvho offendeth in one is guiltie of al*; but smal sinnes doth not vnbind the loue & frendship of God, of vvhich sinnes is said: *in many things vve al doe offend*; therfor euery sinn doth not hainously offend God nor deserue infinit paine. Refor. vvil not acknouledge that Christ left povver in his Chu. to forgiue sinnes; for they say Priests can not forgiue sinnes, but only God, therfor they vvil hau no confession of sinnes but only to God. Ramatds vvrites that *vve vphraie them vvith confessions, & that vve giue povver to a meer man the Pope to remit both punishment & sinn, past* he addes *& future* vvhich is one of his calumnies. Refor. saying them selues not to hau povver to forgiue sinnes, they must necessarily cõfesse their pretended Chu. not to be the Chu. of Christ: for Christs Chu. hath povver to forgiue sinnes, as Christ say plainly to the Pastors of his Chu. *vvhose sinnes you forgiue shal be forgiuen*. It is pittie to see men to be so besotted in closing their eyes against the light of scrip. for to denie that Christ in earth had povver to forgiue sinnes, is plaine blasphemie, bycause he saith: *al povver in heauen & earth is giuen to him*; & to denie that Christ could giue his povver to his Apostles, is also plaine blasphemie, bycause he saith: *as my father sent me: so I send you*, vvher Christ sendes & giues to his Apostles & Pastors of his Chu. his ovvn povver, to vvit, to pre-

Iacob. 3.

Refor. hau no povver to forgiue sinnes

Povver in Christs Chu. to forgiue sinnes.

Ioa. 20

Matth. 28.

Ioa. 20,

ach, to teach, to forgiue sinnes, to minister sacram. & to doe al priestly functions: vvhen then you denie Bishops or Priests to hau povver to forgiue sinnes, you denie also that Chtist had povver in earth to forgiue sinnes; or you denie that Christ conld giue his povver of forgiuing sinnes to Bishops vvho are successours of his Apostles. The faithlesse Ievves thought (as Refor.) that to forgiue sines vvas so proper to God, that it could not be cõmunicated to mã; for they said Iesus blasphemed saying to the paralytike: *thy sinnes are forgiuen thee*; but Christ proued his povver of forgiuing sinnes by the povver of doing miracles; for as to vvorke miracles is proper to God, yet this povver is communicated to man, so also the povver to forgiue sinnes. Christ executed this povver of forgiuing sinnes both as he vvas God & as he vvas man, being chiefe head & Pastor of his Chu. hauing al povver in earth: to denie then the povver of forgiuing sinnes in Christs Chu. is to denie that Christ as man hath such povver, & is to denie that Christ can forgiue sinnes in earth, but only in heauen; yet Christ say here that *as man he hath povver in earth to remit sinnes, & the people glorified God for giuing such povver to men to forgiue sinnes & to doe miracles*: beeause vvhat God committeth to man, is not to Gods derogation but to his glorie, God being stil the principal vvorker, men being his substitues & vvorking vnder him

Remissione of sinnes proued by miracle.

Math. 9. Luc. 5.

As befor chap. 21. fol. 181.

der him & by his commission & authoritie. s. Iohn say, *the holy ghost is giuen to the Pastors of the Chu. to exercise Christs power & commission*; vvho then denies the Pastors of the Chu. to hau this powver, must say, that the holy ghost can not forgiue sinnes, or that Christ gaue not to his Apostles the holy ghost to this purpose, both being clearly false & blasphemous, & against holy scrip. s. Cyril saith vvel: *it is not absurd, that they remit sinnes, vvho hau in them the holy ghost; for vvhen they remit or retaine, it is the holy ghost vvho remit & retaine by them, & this they do two vvayes, to vvit, by baptisme & by penance.* s. Basil proueth the holy ghost to be God, bycause he forgiueth sinnes by the Apostles. The Nouatians pretending Gods glory (as do Refor.) denied the Priests power in pardoning sinnes by the sacram. of penance, s. Ambrose asketh of them: *vvhy it should be more dishonour to God, or more impossible or inconuenient for men to forgiue sinnes by penance then by baptisme, sith it is the holy ghost that doth it by the Priests office in both? vvhy do you baptisme, if man can not forgiue sinnis?* s. August. s. Chrysost. s. Irene, & s. Gregor. say the same. Refor. vvil hau their bare act of imagination to be their pardon, Iubilee, & remission of sinnes; & they vvil not allovv Christs sacram. to remit sinnes. vvhen you denie to be in the Chu. the povver to remit sinnes, you say against your creed: *I beleeue the remission of sinnes*; the sense is not to beleeue, that

Holy ghost giuen to remit sinnes. *Ioa. 20.* *Cyril. l. 12. in Ioa. c. 50. 56.* *Basil. l. 5. contr. Eunom.* *Ambr. l. 3. 4. c. 7. de penit.* *Aug. tr. 49. in Ioa. & l. de 50. hom. ho. 9. Chrys. l. 3. de sacerd.* *Iren. l. 5. c. 13.* *Greg. ho. 6. in Euang.*

Refor. say against the creed

your sinnes are forgiuen you, but that ther is in the Chu. povver to remit sinnes. If you denie the Lord Deputies povver vvhich he hath frō the king, vvould you not be eſteemed rebellious? ſo are you rebellious againſt God & his Chu. vvhen you denie the Pope ſucceſſor to S. Peter & Paſtor of Chriſts Chu. to hau povver to forgiue sines; for as you denie the one ſo you may denie the other. Behold novv hovv you are rebellious to God & truth: & as your ſelf ſay of the Ievves *that they hau but impudent denials of our Chriſt*; the ſame vve may ſay of you, that you hau but impudēt denials of the povver of forgiuing ſinnes left by Chriſt in his Chu. by vvhich denials you follovv & gaine your libertie of nature & the dishonour of God.

CHAP. XXIX.

of Penance.

Penance hateful to Refor. vvho do corrupt the ſcri.

PEnance is the vvholeſome remedie againſt mens actual ſinnes. Refor. can not be induced by any meanes to beleeue that penance is neceſſary for ſaluation, & they hate & can not abide to heare mē ſpeake of penance; & vvher ſcrip. hath the vvord *Penance* they put repentance or amendment, bycauſe they vvil hau no corporal paine for ſinn. Theſe delicate Refor. eſteeme ſorrovv for ſinnes to be ſuperſtition, & ſvveete daintie entertain-

ment is vvith them for godlines; but they vvil knovv (I feare too late) hovv neceſſarie is ſorrovv & corporal paine for ſinnes. Penance as it is a vertue, goeth before the ſacram. of penance, & of it ſelf dependeth not of the ſacram. s. Auguſt. ſay: *Penance is ſorrovv for ſinns committed;* ſuch ſorrovv is a volũtarie & good actiõ vvhil mã deteſteth his ſinn being grieued to hau done it; & ſuch action is an act of vertue for hauing an internal good motife, & it is conforme to reaſon, & often commended in ſcrip. ſaying: *conuert your ſelues to me in al your heart, in faſting, in vveeping & griefe; & cut your hearts.* Dauid ſay: *my griefe is alvvayes in my ſight, becauſe I vvil declare my iniquitie, & I vvil think vpon my ſinn.* s. Auguſt ſaith: *Penance is a daily paine of the good & humble faithful, ſtricking our breaſts ſaying forgiue vs our treſpaſſes:* vvhich griefe for ſinn no man can hau, if firſt he hath not true faith vvhich is neceſſary for hauing iuſt griefe & contrition; this is againſt Luther. Bycauſe ſorrovv for ſinn is part of the ſacram. of penance, therfor the name of this vertue of penance is transferred to ſignifie the vvhole ſacram. naming the vvhole from the part. The ſacrament of penance containes three parts, to vvit, contrition, confeſſion, & ſatisfaction. Caluin (vvho is fertil in falshood) ſaith, *that vve are ſo applied to exteriour & corporal fashions that vve neglect the internal renouation of the ſoule & newnes of life*; this calumnie is refu-

Penance as vertue.

Aug. vel author. l. de vera & ſal. pœnit. c. 19.

Ioal. 2. Pſ. 37.

Aug. ep. 108. ad Seleuc.

Luth de capt. babil. c. de pœnit.

Penance as ſacram. Cal. 3. inſt. c. 4. p. 1.

ted by Caluins ovvn vvords saying; *Catholikes speake sufficiently of contrition & attrition.* Vvhat is the renouation of the soule & newnes of life, otherwise then vvhat is contained in contrition & attrition? for *contrition* according Catholiks *is a sorrovv & griefe of the heart for sinnes committed vvith a firme purpose not to commit them againe, only for Gods loue*; Caluin acknovvledgeth this definitiō a litle befor he putteth the former calumnie. Attrition also pertaines to renouation of the soule, for it is a kind of an imperfect contrition, to vvit, vvhen a man is grieued for his sinnes purposing not to returne againe, not purely for Gods loue, but for feare of temporal or eternal paines, vvhich is a seruil feare. Contrition & attrition may be distinguished by child & seruant: the child doth his fathers vvil for loue, vvhich is like to the loue tovvards God vvhich causeth contrition; the seruant doth his masters vvil for feare of punishment, vvhich is like to attrition. If Catholiks according Caluin do preach & teach sufficiently contrition & attrition vvhich strickes right the internal renouation of the heart: is not Caluin very impudēt saying *vve are so applied in exteriour fashiōs that vve omit the cleanlines of the soule?* Caluin addeth an other calūnie, saying *vve cure al sores of the soule by certē aspersions of ceremonies*; & Rainalds say, *by shadovves & toies*: these men scourge thē selues; for Caluin saith be-

Vvhat is contrition. Trid. s. 14. c. 4.

Vvhat is attrition

Caluin & Rainalds are shameles.

fore, *that Catho. teaches penance to be a disci-*
pline & austeritie to dompt & subdue the flesh
& to punish sinnes; Rainalds vvrites, *that*
vve vphraid them vvith penal vvorks: fastings,
haircloath, pilgrimages, confessions, continencie
& solemne vowes; according these fello-
vves, to dompt the flesh by discipline &
austeritie of life, as by fastings, vvat-
chings, haircloath, & penal vvorks are
but shadovves, toies, & aspersions of ce-
remonies: vve may see that these Refare
dotting for vsing shameleslie such foolish
speeches vvithout any proofe. Caluin al-
so say, that *vve teach contrition to containe* Cal. lo.
the merite of remission of sinnes; this is an o- cit.
ther of his calumnies: for vve teach that
remission of sinnes & grace are giuen to
vs liberally by the merite of Christ; &
that contrition is a preparation to receiue
this grace, & not the meritorie cause
of it; although contrition ioyned vvith
grace, obtaineth remission, as is declared
in the counsel of Trent. Rainalds also
speakes contradiction, saying: *vve teach,*
that in true contrition an expresse purpose of
newnes of life is not necessary, this falshood
is confuted before: for if ther be true con-
trition, is must necessarily suppose a pur-
pose of newnes of life, otherwise it is
not contrition; Rainalds then speakes
ignorantly, not knowing vvhat belon-
ges to contrition. Refor. seemes, as the
Pharisean, to blame & grudge at the
penance & contrition of the sinnful vvo-
man, vvho sought of Christ remission of

Contrition is a disposition to get grace Trid. lo. cit.

Luc. 7.

hir sinnes vvith tears & other vvorthie vvorkes. Christ say, *if his signes & vertues vvere done in Tyr & Sidon, they had made penance in sackcloath & asshes*; vvher vve see that penance is not only leaning of sinnes & change of bad life, nor bare griefe of our sinnes, but also requires chastising of our bodies. Christ say, *do penance*; Refor. say, do no penance. Iohn, Baptist say, *do fruits vvorthy of penance*; Refor. say. vvorks of penance are shadovvs, toies & aspertions of ceremonies to couer greater euil; yea Refor. say, vvorks of penance are polluted vvorks. The Apostles exhort men to do penance; Refor. exhort men to banket & pamper the bellie. Christ say, *if you do not penance you shal al perish together*; Refor. say; no penance or chastising of mans body for sinnes, al such is superfluous byeause (say they) Christ hath paied for al. This epicurian & carnal doct. of Refor. is confuted & condemned by the former places of scrip. vvhich declare & preach penance & fruits of penance to euery man in his ovvn persone, & not in Christs persone only; yea & is condemned by the penitential canons of holy counsels & fathers prescribing times of penance, commanding & enioyning penance, & stil commending it through al their vvritings, as Refor. can not but confesse. Christians then are not discharged of their particular sufferings; for Christ vvil hau vs to suffer by his example; & as he

Math. 11.

Math. 4. *Luc.* 3.

Act. 2.

Luc. 13.

vvas by his passion exalted to his glory, so vve by suffering vvith him in like passions, *shal* (as say the Apostle) *be followes vvith him in his kingdome*: yea man may make his body a sacrifice to God (as say: S. Paul *vvho reioyce & glorifie in his afflictions*) by giuing it to suffer for him, by chastising it vvith fasting, vvatching, &c. & by applying his body & soule in vvorks of charitie & vertue to Gods honour. Vvherby appeareth hovv gratful in Gods sight are such vvorks, being compared to a sacrifice, vvhich is a high seruice done to God; but Refor. vvil rather giue them selues to pleasurs & delights of nature, then to giue their body or soule to serue God. Novv to vse your vvords: *lay aside al preiudice & see vvhether to tendes* your pretended reforme *but to make nature vainly proud & vvanton; for vvhat can more aduance your nature to make hir proud*, insolent & rebellious then to embrace & follovv al delights & pleasurs of the flesh? reiecting penance & al penal vvorks by vvhich the body is made subiect to the soule & the flesh to the spirit, & nature subdued, courbed & kept dovvn: therfor Ieremies vvords (vvhich you put in your letter) are fitly applied to you & your pretended religion: *O ye heauens be astonished at this, & be affraide & vtterly cõfoũded saith the Lord: for my people hath committed tvvo euils, they haue forsaken me the fountaine of liuing vvaters to dig thẽ pitts, euen broken pitts that can hold no vvater*; you haue properly

Rom 8. & 12.

2. Cor. 7.

Ier. 2.

found a place of scrip. that rightly reprehends you; for you hau forsaken Iesus the true fountaine of liuing vvater, & you hau digged broken pitts vvhich can hold no vvater of grace; for your doct. is but carnal, & contrary to the truth of God. *But befor I giue ouer* (your vvords) if you vvil hau no punishment of any persone for sinnes, or if you vvil not allovv penance enioyned by the Chu. to be necessary; to vvhat end do you enioyne penance in your assemblies? causing certen malefactors to confesse publikly their sinnes, & to constraine the man & the vvhore to assend vpon the pillar to cõfesse their fault & to shevv their faces befor the people as pleaseth the minister: do you not perceiue your follie? causing men to cõfesse publikly by vvhich they receiue no good but confusion; & you vvil not hau men to confesse their sinnes priuatly to Gods officers to obtaine Gods grace & pardon: this confoundes your foolish behauiour, & conuinceth you that only faith is not sufficient for saluation, sith you enioyne such sotish penances of confession. The second part of Sacramental penance is confession of sinnes made to Priests vvho hau lavvful authoritie to forgiue sinnes: this confession much displeaseth nature specially of Refor. for they vvil hau no confession of sinnes but only in general, as marchands vvho sel al in great & nothing in retaile; Caluin alvvayes savving

Sacramental cõfession.

his seed of falshood, say *that the confession of al sinnes is a vvay impossible & cruel*; alleaging scrip. *vvho is he that knovv his offences?* Caluin fishing stil in troubled vvater takes a serpent that hath apparence of fish, so he taketh an apparent text to couer his falshood & malice; yet this text makes nothing for him, bycause Gods Chu. requires not an account of accomplished & infallible number of al sinnes; vvhich vvere impossible; but requireth a vvhol & faithful declaration of al mortal sinnes remembred after a diligent examine of conscience made vvithout flattering; this is so reasonable, so easie & necessary that Caluin acknovvledgeth it, forgetting his former falshood, for he saith after, *that confession must be not only in general, saying, I ame a sinner, but also in particular, I hau sinned in this, & in that*; & saith, *vve must endeuour as much as lieth in vs to expose our hearts befor God, acknovvledging the diuerse filthines of our sinnes & to count our greauous debts & mortal vvounds*; vvhat is this but to approue examine of conscience vvhich vve teach? for vve must devvly examine our conscience & confesse al & euery of our sinnes as many vve may remember; yet after examine & confession to say: *O Lord, vvho is he that knovv his offences? & o Lord, clean me of my hidden faults.* Vvhat need then had Caluin to say, that Catho. confession vvas impossible & abovv mans forces for to approue it after as iust, necessary &

Cal. 9. inst. c. 4. p. 16. 17. 18.

Cal. approues Catho. cõfessiõ after blaming it.

Ps. 18.

laudable? such is the force of truth that it constraines hir greatest enemies to confesse & approue the truth against their vvils. Although it is good to confesse smal & venial sinnes, yet Gods Chu. do not oblige men to confesse them al, vvhich vvere impossible; & of this may be vnderstood Dauids vvords: *vvho is he that knovv his offences?* As the soule is more noble then the body, so the povver & authoritie vvhich Christ gaue to the head & Pastors of his Chu. excelleth al vvorldly povver, yea the Angels hath not such noble & excellent povver as hath Christs Pastors & Priests; so say, s. Chrysostom: *the povver to binde & absolue mens sinnes vvas giuen to Priests, vvhich pleased not God to giue to the Angels or Archangels; for the father gaue to the sonne al povver vvhich by the sonn vvas giuen to the Priests, vvho forgiueth men their sinnes by diuin ordinance & authoritie; Christ saying to them: receiue the holy ghost, vvhose sinnes you forgiue shal be forgiuen, & vvhose sinnes you retaine shal be retained.* By vvhich vvords Priests are made iudges & Gods Lieutenants to iudge & giue sentence of sinnes declared in confession; therfor to get forgiuenes of sinnes, it is necessary to confesse them befor; othervvise it vvere against reason to hau giuen this povver; scrip. saying: *vvho speakes vvhat he knovveth, is the iudge of iustice*, that is, iudgeth iustly; for hovv could Christs Priests iudge rightly vvhether mens sinnes ought tobe retained or

None bound to confesse al his venial sinnes.

Priests povver greater then any secular povver

Chrys. l. 3. de sacerd. & ho. 85. in Ioa.

Prov. 12

remirted, if men do not first declare their sinnes in confession? as no iudge can giue sentence betvveen parties befor knovving the matter, so neither can any man obtaine forgiuenes of his sinnes if he doth not first confesse them to the Priest vvho hath authoritie from God to iudge of sinnes. Here appeareth that Christ him self instituted the sacramental confession, & that Christians are bound to confesse their sinnes; for al men vvho commit sinnes are bound by diuin lavv to search pardon of their sinnes; Christ do shevv here the vvay hovv they may find pardon, to vvit, in instituting his officers of the Chu. to forgiue & pardon men their sinnes. If you aske hovv do Priests retaine sinnes? I ans. vvhen they do not absolue; & as they forgiue sinnes rightly confessed, so they iustly retaine & bind sinnes not confessed. Sacramental confession is represented in the old lavv. *The man or vvoman vvho commit sinn by humain fragilitie & transgresseth Gods lavv, shal confesse their sinn;* so many came to Iohns baptisme *confessing their sinnes*, vvhich vvas a figure of our sacramental confession, as his baptisme vvas a figure of ours, In the Acts vve see confession of sinnes not only in general but also in particular, yea both confession & satisfaction. In the canons of the Apostles it is said: *if any Bishop or Priest do refuse to receiue the penitent, let him be deposed, bycause he offendeth God vvho say ther is ioy in heauen*

Christ instituted sacramental confession. Ioa. 20. 23.

Hovv Priests bindeth sinnes.

Confession Num. 5. Math. 3. Act. 19.

The Apost. can. Ca. 51.

for the sinner vvho doth penance; vvesee that in the Apostles timether vvas confession of sinnes made to Priests. s. August. say: *hovv can the Physitian cure the vvound, if the sicke be ashamed to shevv it? God desires our confession that he may hau iust cause to pardon vs.* s. Ambrose compares *the Priest to the physitian, & the penitent confessing his sinnes to the sicke*; & compares them *vvho abolish confession to the proud Phariseans vvho esteemed them selues iust* (as novv Refor.) *& not to hau any need of the physitian*, to vvit, of Christ to heale their soules, & plainly confuteth Ref. for he speaking of the sinnful vvoman, saith: *confesse freely to the Priest the hidden secrets of thy soule*; & ansvvering to them vvho say, they vvil cõfesse only to God, & despised sacramental confession (as you do saying *vve vpbraie you vvith confessions*) he saith: *but they say they vvil giue this honour to God, to vvhom only they reserue the pôvver to forgiue sinnes, & it is the contrary, bycause none can do greater vvronge to God then they vvho breake his lavves & commission; for Christ saith receiue the holy ghost vvhose sinnes you remit shalbe remitted, & vvhose you retaine shalbe retained; vvho is he that most honoreth God? either he vvho obeyes to his lavves, or he vvho resistes?* vvithout doubt he vvho obeyeth; *the Catho. Chu. obeyes to God in remitting & retaining sinnes, but heresie* (as yours) *to the contrarie is vnpittiful to the one & disobedient to the other; for heresie vvould faine bind vvhat it doth not loose, & vvil not loose vvhat it hath*

Aug. ser. 3. de quadrag.

Ambro. de pænit. l. 1. c. 2. & 7. & l. 2. & 7.

it hath bound. 1. Ambroſe addes: *this power of remitting ſinnes pertaines to Prieſts vvhich power heretiks hath not. ſith they haue no Prieſts,* & ſay: *the office of the Prieſt is the office of the holy ghoſt, but the office of the holy ghoſt conſiſteth in binding & looſing ſinnes, therfor the office of the Prieſt conſiſteth in binding & looſing ſinnes*; & he compareth Prieſts to the Apoſtles vvho vnbound Lazare reſuſſitated; & ſaith: *Chriſt will haue his ſeruants to do in his name, vvhat him ſelf did in earth, as ſending Saul to Ananias to be inſtructed & to recouer his ſight, vvhich our Lord might haue done by him ſelf.* This is not preiudicial to the perfection of Chriſts merits or ſatisfactions, (as you ſay) no more then it is preiudicial to God vvho by the meanes of fire doth vvarme vs & by the ſunn doth lighten vs; for God might as vvel do theſe by him ſelf as by ſecond cauſes, & vvho reprehends the one, ſeemeth to reprehend the other: it is the vngratfulnes of heretiks vvho vvil not acknovvledge the benefices of God giuing to his creatures diuers vertues & graces vvhich he might do him ſelf. *Yet ere I let you goe* (your vvords) hovv commes that you put not the confeſſion of ſinnes among the reſt vvhich you ſay makes nature proud, vvanton & lavvles? is it not becauſe (as I ſaid befor vvhen you omitted to put the hardnes of vnderſtanding ſcrip.) of your deceitful proceeding? you knovving vvel your pretended religion to be peruers &

Ioa. 11.

Act. 9.

Prieſts. power is not preiudicial to Chriſts power.

Rainalds deceitful proceeding.

your nature to be proud & insolent; for vvho confesseth humbly, sorrovvfully & faithfully al his sinnes to Priests, he makes not nature proud, but rather curbes, restraines & puts dovvne nature; to the contrarie he vvho vvil not confesse his sinnes, keeping them in the darknes of his conscience, not only makes nature proud & lavvles, but also makes cõpact vvith the diuel vvho loueth darknes, yea such one despicas Priests, Christs sacram. & God him self. Therfor your loadstone saying: *the religion vvhich plausiblie contenteth nature is false*, condemnes your nature to be in the high degree of prid, & shevves your pretended religion to be carnal, *bearing in hir lineaments* (as you say) *the image of hir parent Sathan of vvhose illusion she is begotten.* Refor also stormes against satisfaction the third part of penance, for they beleeue ther is no satisfaction to be done to God for any sinnes either in this life or in the next: bycause (say they) Christs passion hath perfectly satisfied for al; their ground is s. Pauls vvords: *Christ vvas made to al vvho obeieth to him the cause of saluation*, vpon this pretence of sufficiencie of Christs passion & redemption, Refor. guiltfully oppose themselues against all painful vvorks & suffering for sinnes as fasting, prayers, almes & inuocation of Saints, & against most things done in Gods Chu. as sacrifice, sacraments & ceremonies; but Christs passion (of vvhich s. Paul

Rainalds condemnes him self.

Refor. reiect satisfactiõ the third part of sacramental penance.

speakes here) although it is farre more sufficient & forcible then Refor. haue nes thinke of it, yet it doth not profite but to them vvho performe & doth vse the meanes ordained by Christ in his Chu. to applie the benefice of the passion to them selues: vvherfor Refor. do not marke hovv s. Paul say: *to al vvho obtieth*,, vvhich they should chiefly marke; vvherby they are confuted saying; *by only faith, Christs merite is applied to vs*, for vve do not obey only *by*. beleeuing, but also by doing vvhat Christ commanded: therfor Christ appointed not men by his absolute & eternal election, so to be partakers of his redemption vvithout any respect of their ovvn vvorks, obedience, or freevvil; but vvith this condition alvvayes if men vvil obey to him & do vvhat he ordained. s. Auguſt. speaking of the cupp of Christs passion say: *this it hath in deed of it self to profite al, but if it be not dronken, it healeth none*; for although Iesus by his passion hath most sufficiently satisfied for al sinnes of the vvorld, both for the fault of sinn & for the eternal paine due to sinn; yet he vvil hau the vertue of his passion to be applied to vs by his sacram. & specially by the sacram. of penance: for by contrit confession made to the lavvful Priest, the eternal paine due to sinn is thanged vnto téporal paine, for vvhich vve must satisfie by good vvorks, as by fasting, prayers, almes, &c. scrip. often testifying that

Christs passion profites vs if vve obey to him.

Aug. de tri. in Ioan. pœnit. & tr.

Penance changes eternal paine to teporal.

men by such penal vvorks doth appease Gods anger. But according Ref. Christs passion seemeth to vvarrant men to commit sinnes; rather then to draue them from sinnes; for their doct. giues to al men great libertie boldly to commit al vvickednes: as if one vvould say, *if vve commit sinnes, al is already satisfied, Christ hath good shoulders to carrie al, he hath taken al upon him, his passion is sufficient for al penance & satisfaction*; this is the song of Refor. but vvher shal be Gods iustice? vvil he not punish such presumption? if ther be iustice in earth to punish malefactors vvil not God (vvho is iustice it self) punish vvickednes & al hidden sinnes? Christ say: *al vvho say to me Lord, Lord, shal not enter into the kingdome of heauen, but he vvho doth the vvil of my father*; & saith: *vvho desire to come after me, let him carrie his croſe*; he say not, *my croſe*, but that man should carrie his own croſe, to vvit, his vvorthy vvorks of penance. Christ in the garden say: *sustaine & vvatch vvith me*; he say not, sleep, take no care, I am able enough to carrie & endure al; but saith: *vvatch vvith me*; therfor vvith Christs passion vve must do penance & satisfaction for the paines due to our sinnes, vvhich satisfaction taketh force & value from the merite of Iesus passion. Satisfaction is nothing els but a recompence by penall vvorks, vvhich men doth for the iniurie committed against God, for vvhen men offend God,

Refor. language.

Heauen is gained by paines.

Matth. 7 & c. 16. & c. 26.

What is satisfaction.

they do iniurie to God, bycause they take from him the honour & obedience due to him; & when they do penance, they take from themselues som profitable or delectable good which they offer to God for his honour & praise; this is it that God accepteth of vs: none then must inferre of this, that Christs passion is not sufficient; for it is of infinit value, albeit it is applied vnto vs (as we say) determinatè, that is, limitedly according our disposition & preparation. God will han ourselues to punish our sinnes, therfor is praised the penance of diuerse as of the Ninuits, & others; to the contrary scrip. reprehends much the hardnes & obstination of others in their sinnes. It is written, according the measure of the sinn shal be the quantitie of the paine. s. Iohn say: as much as he glorified himself & was in pleasures, so much giue him of torment & sorrow. Dauid sinned, but after did penance; s. Peter after denying Christ, wept bitterly, the sinnful woman made long & marueilous satisfactions: These declare the neccessitie of satisfaction for sinn, bycause it is terrible to fal into the hands of God; wherby s. Paul exhortes al Christians to do penance & satisfaction for their sinnes in this life, bycause Gods iudgment in the next life either in Purgatorie or in hell, is exceeding greauous. The crowne of glorie is not promised for onlie such men, for such runne at randome that is, do liue vnbridled;

Corporal satisfactiõ proued. Luc. 11. Matth. 11. Deutr. 25. Apoc. 18. Matth. 26. Hebre. 10.

but it is the price of them vvho chastise & subdue their bodies & fleshly desires by fasting, vvatching, disciplings, almes, &c. for by such, iust men may do satisfaction for the paines due to sinnes, Ieremie saying: *God forgiueth the paines due to sinnes, to those vvho do penance.* Farre is the carnal behauiour of Ref. frō the spirit of s. Paul *vvho punished his body & reduced it to seruitude*, vpō this a holy father saith: *here may vve lambes tremble, vvhen the ramme the guide of the flocke must so labour & punish himself (besides al his other miseries ioyned to the preaching of the ghospel) lest perhaps he mise the marke*; men may thinke that s. Paul should be as sure & as confident of Gods grace & saluation as vve poor miserable sinners; but Refor. vnhappie securitie, presumption, & perIvvation of their saluation, is not the doct. of the Apostles or of Gods Chu. but is the vvay of perdition. Vvhat place of scrip. I pray you, doth say, that vve ought not do penance or satisfaction for our sinnes? doth not the old & nevv testament giue infinit places & examples for the contrarie? Refor. being out of the true Chu. & therfor out of grace, they can not deserue heauen for doing any satisfactorie vvorke; for vvithout grace no vvorke is gratful to God. Rainalds ignorantly saith, *that vve ouerthrovv Christs bumanitie & his satisfactions, & that vve make nature proud & diminish our vvilt*

Ier. 18.

1. Cor. 9.

Refor. can not merit heauen.

for that vve say the satisfactions of Saints may be beneficial to others & doth add to Christs passions, & do make up the treasures of the Chu. This Refor, saith much but proueth nothing, & seemes to reprehend s. Paul saying: *I reioyce in my sufferings for you; & I do accomplish the vvant of christs passions in my flesh, for his body vvhich is the Chu.* vvher vve see, as Christ the head & his body & members makes one ful Christ, so the passions of the head & the passions of the body & members (to vvit of the Chu. vvhich is Christs mystical body & fulnes) makes one complete masse of passions; albeit ther is difference betvveen the passions of the head (& specially of such a head) & the members; & not only the passions vvhich Christ him self suffered & vvere ended in his death, & vvere fully sufficient for the redeption of the vvorld & remission of al sinnes; but also al the passions vvhich his body & members suffer are his also, & of him they take the condition, qualitie, & force to be meritorious & satisfactorie: for although ther is not insufficiencie in the passions or actions of Christ the head, yet his vvisdome vvil & iustice requires that *his body & members should be fellovvs of his passions, as they looke to be fellovvs of his glory*, that suffering vvith him & by his example, they may applie to themselues & to others the general medicine of Christs merits & satisfactions, as it is also applied to vs effectualy by sacram. sacrifi-

Colloss. 1. 24.

The fulnes of Christs passions.

Eph. 1. 22.

Rom. 8. 17.

ees, &c. the one sort being no more iniurious to Christs death then the other: not withstanding the vaine clamors of Refor. vvho hau nothing to shevv to the contrarie, & vvho vvould take avvay vnder pretext of Christs passion, the value of al good deeds. Here appeares that this accomplishment of the vvants of Christs passion, vvhich the Apostles & Saints makevp in their flesh is vnderstood of the penal & satisfactorie vvorks of Christ in his members, euery good man adding continually (chiefly Martyrs) som vvhat to accomplish the ful measure therof; these are the fulnes of his passiõs, as the Chu. is the fulnes of his body: these passiõs then through the communion of Saints & the societie that is betvveen the head & the body, & also betvveen one member & an other, are not only satisfactorie, & profitable for the sufferers them selues, but also for others their fellovv members in Christ: for albeit one member can not properly merit for an other, yet one may beare the burden & discharge the debt of an other both by the lavv of God & nature. Yea, as here appeares, the passions of Saints are alvvayes endured for the common good of the vvhol body, & somtimes by the sufferers intention applied to special persones one or many, as vve see s. Paul reioycing in his passions for the Collossians, other vvher his afflictions are for the Corinthians, & vvisheth to be an ana-

Good deeds of one may satisfie for an other.

Collos. 1. 2. Cor. 1. 5. & 12.

theme (or sacrifice according Origen) for the Iewes, & speakes often of his death as of a sacrifice or offering, as the fathers do of al Martyrs passions: al which dedicated & sanctified in Christs blood & sacrifice makes the fulnes of his passion & hath a forcible crie, intercession & satisfaction for the Chu. & for the particular necessities ther of. In which as som doth abound in good works & satisfactions, so others doth want & are tobe holpen by the abundance of their fellow members: which entercourse of spiritual offices & the recompence of the want of one part by the store of the other, is the ground of al pardons which the Chu. daily dispenseth with great iustice & mercy by the hands in whom Christ hath put the word of our reconcilement, to whom he hath committed the keies to keep & vse his treasures, to feed his sheep, to dispente his mysteries & al his goods, his power to bind & loose al sinnes, & the stewardship of his familie to giue euery one their spiritual meate & sustenance in due season. This is the great & rich treasure kept in Gods Chu. for as a king may hau a great treasure in which not only he hath much gold, but also great store of siluer & other precious things: so the treasure of Gods Chu. is composed not only of the infinit & inestimable valour of the satisfaction of our Sauiour Iesus, but also it hath the superabundant satisfactions of

Orig. ho. 10. in l. Num.

2. Tim. 4

The ground of indulgences.

Treasure of the Chu.

the Saints: for vvithout doubt the moſt bleſſed V. Marie (vvho neuer ſinned) ſuffered moſt grieuous dolours, ſpecially beholding hir ſonn vpon the croſſe; s. Iohn. Bap. vvho vvas beheaded, haning liued ſo auſterly in the vvildernes in his youth time, taking ſuch paines & making ſuch penance, al this he did not for any of his ſinnes, he being ſanctified befor he vvas borne from his mothers vvombe; &s. Paul reckenth vp his afflictions; & Iob ſaith that his penalties farr ſurmounted his ſinnes; the holy Apoſtels & ſo many Martyrs, Virgins & Religious men vvho ſuffered ſuch vvonderful torments, their bodies being broken & rented in pieces, ſom burned, others mangled in innumerable maners; did they ſuffer al ſuch for their ovvn offeneces? no ſurely, ſith they vvere moſt innocent in their liues & behauiour; yet al theſe paines & martyrdomes are not to be reiected: Gods Chu. then gathereth them vp & reſerueth them, & they make vp the rich treaſure of the Chu. to the end that after they may ſerue for the ſuccour, help, & payment of poor ſinners vvho hau not of their ovvn vvherby to pay & ſatisfie the rigorous & pittiful fine of the diuin iuſtice: in this ſort poor ſinners are quit of their debts & paines by the ſufferings of others their brethren; this is it vvhich vve call the treaſure of the Chu. & foundation of indulgéces. The Apoſtle declares a great good

vvhich commes of satisfactorie actions, vvherby is stoped the babbling of Refor. for s. Paul exhortes the Corinthians to be charitable to poor Christians, he puteth an equal change: *that their abundance should supplie the vvant of others, to the end that also the abundance of the others, may supplie their vvant, that ther may be equalitie.* By this clearly is vnderstood, that they vvho abound in vvorldly riches should communicat vvhat they could for supplie of others their brethrens necessities; on the other part they, vvhom they so help, may impart to them againe som of their spiritual riches, as prayers & other good vvorks: vvhich is a happie change for vvelthy men if they could see it. Here. s. Paul plainly say that the good deeds of one are profitable to an other, & that vertuous men may in measure & proportion of other mens necessities & deseruings allote to them, as vvel the supererogation of their spiritual vvorks; as vvorldly richmen may giue almes of their superfluities to poore in necessitie; vvhich enterchange s. Paul also declareth to the Philippians saying: *that they communicated to him in the account of gift & receit*; signifying that he esteemes not to be a meer gift vvhat men giue to their Pastors & teachers, but to be a mutual enterchange, one giuing spiritual & the other rendring temperal. Rainalds need not then to blame vs or to reprehend s. Paul for saying that the sufferings

spiritual almes for temporal. 1. Cor. 8.

Phil. 4.

or good vvorks of som may be beneficial to others, or may be applied to soules in Purgatorie. The vvord (Purgatorie) is so odious to this nevv reformer, that he emploieth his vvit & al his senses to reproue it hauing no proofe but an impudent denial; I feare he vvil neuer come to it, that is, to be purged: for he esteemes, that vvhen his soule shal no soner depart out of his body then that it vvil be as vvorthy of glory as the best man that euer liued in earth, & vvil be as an Angel or as the soule of any Apostle in heauen, & then he vvil mock & iest at al thé vvho doth penance & satisfactiós for sinnes, & vvil laugh at them vvho are in torments of Purgatorie, (vvhich he cals fained torments) yea & at them vvho pray for the dead. God gin him better iudgment & grace to do penance, to purge his soule in this life, that it may not perish & be vnpurged forever in the next.

Rainolds abhorres purgatorie.

CHAP. XXX.

of Purgatorie.

THe paines of hel & Purgatorie are like, & doth only differ, that the one is eternal & the other is temporal. As Refor. abhorre penance in this life, so also they iest vvhen mention is made of any paine for purging sinnes in the next life, such is their aucrsion against Gods

Refor. contemne Gods iustice.

Gods iuſtice: for they vvish to be no iuſtice in God or man to punish any offences in this or the next life, that they may hau libertie to commit al vvickednes, & after forſouth beleeuing that Chriſt hath redeemed them, they thinke to hau their great iubilee, general pardon, & forgiues of al ſinnes; & they imagine that ſo they are made iuſt, innocent, & aſſured of glory. In this ſort they vvil hau their iniquities to ſtand in deſie of Gods iuſtice, precipitating themſelues into Atheiſme, of vvhich ſay Dauid: *the foole ſay in his heart, ther is no God,* to vvit, to punish ſinn. Luther alvvayes inconſtant, one vvher graunteth Purgatorie; afterwards denieth it altogither, putting in ſteed of it the paine of death vvhil man expireth. This opinion is falſe, for neither reaſon or ſcrip. doth ſay that ſoules are purged by only paines of death; & is it not abſourd to ſay that al ſoules of Payans, Turks, & Infidels in the article of death are purged & ſaued? Caluin denieth to be any purgig of ſinnes in the next life. Raynalds ſay, *vve fright ſimple ſoules vvith expectation of fained torments of Purgatorie,* & ſaith in deriſion: *vvhen men are frying in Purgatorie* I graunt, Rainalds, that you do not ill beleeuing ther is no Purgatorie in the next life for them that die in your fained religion: the reaſon is, byeauſe ther is no need of any purging for going to the frying torments of hell, vvhich is prepared for you & al them

Pſ. 13.

Luth. in diſp. Liſſica. & l. de abrog. miſſa.

Cal. 3. inſt. c. 5. n. 6.

No Purgatorie. for Re-for.

that die out of the Catho. Rom. Chu, out of vvhich ther is no saluation. It is of pure vanitie that you make vvarre against the dead: for you are not ignorant that your doct. vvas condéned twelue hundred years past in the persone of Arrie iudged & anathematised heretike, for holding that masse should not be said for the dead: also you knovv vvel hovv Caluin forced by truth, plainly say: *vve do knovv it vvas the common fashion to al naiers for tions & in al ages to make praiers & oblations the dead, for the dead*; therfor the beliefe of one God, of heauen & of hell vvas no more common & assured in al times then the beliefe of Purgatorie & of praiers for the dead. Your doct. then is cruel against the dead, depriuing the soules of those vvho are ioyned vvith vs in common bonds of lou, of al spiritual help & succour, vvhose condition is lamentable & most vvorthy of the charitie of the liuing; for they suffer most rigorous paines, & they expect vvith incredible sighings to be holpen by the praiers & good vvorks offered of their brethren & frēds in earth for their fauour to mitigate, appease & bovve to mercy the iustice of God, vvho as a father of mercy hath alvvayes approued in his Chu. this dutie of pietie, as he doth approue & vvil hau the liuing to pray for the liuing, & to succour on an other in their neceſſities by vvorks of charitie. The neceſſitie of soules detained in Purgatorie is vvithout

Refor. make vvarre against the dead.

Cal. confesse praiers for the dead, l. 3. Inst. c. 5. n. 10

Refor. cruel to the dead.

Ricou of Pur-

comparison greater then vve can imagin. s. Auguſt. ſay, *the fire of Purgatorie ſurpaſſeth the greateſt torments that euer mã endured in this life*, therfor you teaching that none endureth this fire, & that ther is no ſuch fire, & that men muſt not pray for the dead, is a moſt cruel hereſie, blouen out by Sathan the Tyran of ſoules & enemie of their repoſe, blaſing into your breaſtes ſuch furious doct. in hatred of the needful members of Gods Chu. to make you his miniſters to execute his furie & rage, & for revvard to depriue your ſelues hereafter of ſaluation & repoſe, vvhich you cauſe others to loſe. It is the propre of Refor. to oppoſe themſelues againſt God & truth, agianſt ſcrip. fathers, al antiquitie & cuſtomes of Gods Chu. Refor. can not ſhevv any reaſon or ſcrip. vvhy they ſhould take avvay Gods chaſtiſing of his children in the next life more then in this: that God punished ſinnes in this life the ſcrip. old & nevv vvitneſſeth, vvhich I beleeue Refor. vvil not denie. God puniſheth the ſinnes of his louing children as ſay. s. Paul: *vvhom God loueth he ſcourgeth*, albeit not eternally, but yet temporally; & forgiuing their mortal ſinnes & eternal paine; he doth not altogither exempt the offender receiued to his grace from al fatherly correction either in this life or in the next. Note here, that by mortal ſinn commeth *fault* & *paine*: *the fault*. depriueth vs of Gods grace & frend-

gator. Aug. c. 18. & 24. de ver. & falſ. pænit. & ſer. 4. de anim. deſtes fauſt.

God puniſh ſinne in this & the next life. Hebr. 12. 6.

In mortal ſinn is fault & paine

ship & makes vs consequently his enemies; *the paine* maketh vs vvorthy of the eternal puuishment of hel &to be in fellovvship forever vvith the diuels: but vvhen by Gods grace vve conuert our selues to God vvith true contrition or confession, Gods bountie is such that he taketh avvay the fault & changeth the eternal paine to a temporal; for albeit God of his mercy forgiues the fault, yet for satisfaction of diuin iustice he reserues a temporal paine vvhich must be made sometimes to the vttermost satisfaction: therfor by the sacram. of penance the eternal paine due to sinne is changed to temporal paine, vvhich must be satisfied to Gods iustice in this or the next life, for as a Prince somtimes pardoneth a guiltie persone of death, yet for safegard of publike iustice he causeth the offender to be punished by other smaller paine, as by a fine, banishment, prisone, or such like; so God pardoned Adams sinn, yet in his life & his posteritie endureth the temporal paine of his fault; God pardoned the murmuring of Marie against Moises, yet she caried the paine; God is appeased for the reuolt of the people against Moises & Aaron, yet the people is punished for their sinn; Moises & Aaron for doubting of Gods vvord are not permitted to enter into the land of promise; Dauid being pardoned, yet he is punished in his child, & the choise of three paines are giuen to him: these & many more shevves the sa-

Gen. 3
Num. 12. & 14.
Num. 20 *Deut.* 32
2. *Reg.* 12. & 24

tisfactiō due to diuin iustice; for as God is merciful, so also he is iust. The purging & pardoning of sines in the next life is ofte declared in scri. Christ say: *who sinneth against the holy ghost, shal not be forgiuē him in scripthis world nor in the next*; some other sinn thē is forgiuē in the next life (for Christ said nothing in vaine) not in hel vvher ther is no redemption, nor in heauen, for ther no sinn can enter; therfor in a third place, to vvit, in purgatorie, as say. s. Auguſt. s. Paul say: *mans vvorke shal suffer damage, but he shalbe saued, yet so as by fire*; this shevves tvvo fires after this life, one eternal of hel, the other temporal vvhich is a purging fire vvherby men are saued, as here say s. Paul; & s. Auguſt. vnderstands this place of purgatorie fire, vvhich he saith *ought not to be contemned, for that it is most violent*. s. Paul also say: *vvhat shal they do vvho are baptised for the dead*? vvher the vvord *baptised*, signifie afflictions vvhich men freely inflict vpon them selues to exempt others vvho are in Purgatorie, (as many doth explicate) for to baptise, is as much as to afflict ones self, to do penance, & to suffer death, as Christ said. See more of scri. prouing Purgatorie in Bellarmin, & other authors. Reason may proue a third place in the next life; for if vve *must yeald account befor God of euery idle vvord*; yet vve shal not be dāned for euery such vvord; if then a iust man die suddēly vvith such sines as are idle vvords, not hauing space

Purgatory proued by scrip. Math. 12. Aug. l. 21. c. 24. de ciuit. 1. Cor. 3. Aug. in Ps. 37. 1. Cor. 15 Mark. 10. Reason proueth purgator Math. 12.

Aug. l. de cura pro mortu. c. 1. 4. & l. 9. confes. to repent them, vvher shal such sinnes de purged & remitted? for they are not forgiuen in this life, as is supposed, but after this life, not in heauen nor in hel; therfor in Purgatorie. The practise of the Chu. in praying for the dead is to be seen in s. Aug. vvho made a vvhol book of this, & inuites the readers *to pray for his father & mother deceased*, & saith: *vvithout doubt our Christian brethren departing this life in Gods loue & in the vnion of his mystical body are assisted by the prayers & sacrifices of the Chu. & by other good vvorks, as almes, distributed for their soules*; did not *the charitable vvorks of Dorchas*, serue for hir after death? vvher appeares that prayers of almes folke & beasdmen may profit after death for helping to release our paines; & according s. Iames, *nothing giueth more hope of mercy in the next life then doing vvorks of mercie*: neither vvil any be vsed vvith extreme rigour in the next life, but such as vsed not mercie in this life; vvhich is true not only in respect of eternal iudgment, but also of the temporal paine of Purgatorie: for s. August. declares that *our venial sinnes are vvashed avvay by daily vvorks of mercie, vvhich other vvise should be punished in the next life*. Although vve are not commanded to pray for the dead, yet vve do vvel to pray for them; being vvarranted by custome, scrip. & al ancient fathers, Refor. can not shevv by scrip. that vve do il in praying for the dead, or that it is il to beleeue, to be a third place for

Goods vvorks profit after death Act. 9. Iacob. 2. 13.

Fathers praying for dead. Aug. cit. befor. Iero. in Math. Ambr. orat. pro

purgīg sīnes after death; for albeit after the great iudgmēt day ther are only tvvo places for them vvho vvere of age; but in the meane vvhil vntil that time ther may be more then tvvo places, as vvel novv as befor Christs comming as scrip. & Refor. thēselues confesse; & scri. saith not the contrary. If ther are novv but tvvo places (as you say) s. Peter resuscitated Dorchas, & s. Paul a young man, shevv vvher vvere the soules of these befor they vvere recalled to life? they vvere not in hell, vvher ther is no redemption, nor in heauen for so it had been for them a griefe rather then a benefice, they must then hau been in a third place. The old custome of Gods Chu. stil vsing to pray for the dead, proueth Purgatorie; for the Chu. pray not for them vvho are in heauen, nor for them vvho are in hell, therfor for them vvho are in temporal paine, to vvit, in Purgatorie; this custome is grounded vpon holy scrip. saying: *it is a holy & vvholsome thought to pray for the dead, that they may be loosed of their sinnes*; bycause this place is so cleare against Refor. their refuge is to denie the book, but they may as vvel denie the ghospel; for the same Chu. that oblige vs to beleeue the ghospel, obliges also to beleeue the books of Machabees. S. August. say: *he vvould not beleeue the ghospel, if the authoritie of the Chu. did not compell him*; & you vvil take of scrip. vvhat please you & not vvhat please Gods Chu. & so you

moar.
Gre. .. 4. c. 29. dialogo.
Ber. ser. 66. in cant.
Orig ho. 6. in exo. & ho. 3. in ps. 36. & ho. 12. in Ierem.
More the tvvo places after death
Act. 9. & c. 20.
Custome of Chu. proue Purgator.
2. Machab. 12.

vvilbe your ovvn rule to denie vvhat make againſt you, & to receiue but vvhat makes for you: from vvhence hau you this rule? you ſay from your priuat ſpirit. as if you vvere an other Euangeliſt: it is pitiie to ſee hovv many poor ſoules you leade in this ſort to hell. The books of Machabees are found to be canonical by the 3. counſel of Chartage, 5. Auguſt. being preſent vvho numbreth theſe books among canonical ſcrip. of the Chu. s. Auguſtins authoritie is to be eſteemed befor al your chimers. Caluin being conſtrained to graunt a third place after this life, bycauſe he confeſſeth that in the time of the old lavv iuſt mẽs ſoules deceaſed, expected the comming of Chriſt; & bycauſe he ſaith *that in the nevv lavv no ſoules are admitted to heauen vntil the end of the vvorld; & that Chriſt only is entred into heauen*: this iugler Caluin hath dreamed & framed for him ſelf & his troup (vvhom he vvil hau only to be iuſt) a nevv ridiculous Purgatorie, vvhich he calles, *atrium cæli*, the porch of heauen, a place diſtant from heauen. Many Refor. denie the Papiſtical Purgatorie, & they admit this nevv inuented Caluiniſtical Purgatorie, vvhich excludes them forcuer from heauen: for Caluin ſay (as is true) *no polluted thing can enter into heauen*; but the Caluenifts ſoules are polluted vvith original ſinn, *for it is in them vvhils they are in this life*, according Caluin; therfor they muſt be purged of this ſinn

The Machabees books are canonical.

Cal 3. Inſt. c. 20. p. 20

Caluins Purgatorie & Pſycopannychia.

Apoc. 21.

Cal. 2: Inſt. c. 1. p. 8 Crin Antid. Trid. ſeſſ. 5.

(vvhich they call the blindnes & corruption of the mind & the auersion of the vvil from God) othervvise they are excluded from heauen & they vvil be foreuer in their porch. Moreouer Refor. being not purged of original sinn in this life, they must be purged of it in the next; therfor in their nevv porch ther is a Purgatorie admitted by Caluin · sith then this porch & Purgatorie is neither in heauen nor in the papistical purgatorie, let Caluin bevvare that he hath not left hel for him self & his troup; it vvil be very hard for him to find any other place, vvith his pretended predestination. Againe is it not foolish & absurd to say that the soules of al the Patriarks Prophets, & Saints of the old lavv are in Caluins porch expecting to be admitted to heauen, & that the Most B. V. Marie, al the Apostles, glorious Martyrs, Confessours & holy Virgins are in this nevv porch depriued of Gods sight? yet this is the beliefe of Refor. admitting the Caluinistical purgatorie. Yea according Caluin vvhen Refor. shal be in heauen vvith original sinn, they vvil be polluted, blind & auerted from God, vvhich surely are not the gifts of the blessed but rather of the damned. Vvhen Caluin is vrged to proue by scrip. his nevv gotten porch & Purgatorie; his refuge is to yeeld him self saying: *vve must abstaine from curious questions*. Refor. say, hath not Christ paid sufficient to exempt soules

Caluin confesseth his follie.

Refor. obiections.

from the fire of Purgatorie? I ans. the
question is not of paying; but of applying
Christs paiment to our soules; for albeit
Christ hath paied for al mens sinnes, yet
he vvil hau his satisfactiõs to be applied
to vs by the vvayes he ordained in his
Chu. ne ther doth our doct. of Purgato-
rie derogate any thing to Christs passiõ,
no more then hauing recourse to baptis-
me by vvater or to baptisme by penance.
Refor. say as yet, Christ promised, *vvho*
Marc. *vvil beleeue & shal be baptised, shal be saued.*
16. vvithout any mẽtion of Purgatorie; ther-
for iustmen after death are presently ad-
mitted to heauen. I ans. first, Christ do
not say that only faith & baptisme is suf-
ficient for saluation: for he vvil hau vs
to hope, to hau charitie, to do penance,
to be partakers of his body & blood, to
heare the Pastors of his Chu. & to keep
his precepts. 2. I say, Christ saith not
that after death man goeth presently to
heauen vvithout going to Purgatory, but
saith he shalbe saued, they vvho hau no-
thing to be purged, are presently admit-
ted after death to heauen, but the iust
vvho need to be purged are to be admit-
ted in time, yet so as by fire as say. s. Paul
& s. August. they then vvho goe to Pur-
gatory shal also be saued. To conclude
Purga- this matter. s. Iohn say · *euery creature in*
tory pro- *heauen, & vpon earth, & vnder earth, giue*
ued. *honour, glory, & benediction to God*; but the
Apoc. 5. damned vnder earth giues no glory or
13. benediction to God, but rather blaspheme

meth God; & as Dauid say: *vvho descend to hel* (to vvit, to the lovvest hel) *shalnot praise thee & the prid of them vvho hates thee, do mount alvvayes up.* Therfor the place of s. Iohn must be vnderstood of them vnder earth in Purgatory. & it appeares that your pretended religion is none of the creatures vvhich giues benediction or glory to God; for you are not in heauen, neither as yet vnder earth, but being vpon earth, you rather giue malediction & blaspheme God; for you teach God to be author of al sinn & iniquity. vvhich is blasphemous; so according your ovvn loadstone your pretended religion is false for giuig no glory or benedictiō to God.

CHAP. XXXI.

God is not author of Sinne.

TO cōtinue our matter of sinnes, it is great pitie to see men vvho beare the name of Christians: com to be so vnratful, & cō to such degree of impiety, as to make vvarre against their Creator making him vvors then the diuel; for Caluin teacheth, *that God is author of al the sinnes, & abominations vvhich euer vvere committed by man or diuel*; vvho is he that vil not abhorr & detest such cursed & blasphemous doct? It is to be feared that in the end as Refor. make God author of al euil, so they vvil make the diuel au-

Cal. l. Inst. c. 17 n. 5. 6.

thor of al good: vvhat can be more odious or more pernicious then to depriue God (the creator of heauen & earth, befor vvhom al the Angels & court of heauen do tremble) of his perfections & beautie? al sinn proceeds either of infirmitie, or of malice, or of follie; vvherfor vvho makes God author of sinn, maketh him the chiefest soueraign sinner, & maketh him most vveake, vvicked & impudent, vvhich is directly contrarie to Gods omnipotency, to his soueraign vvisedó, & infinit goodnes. Yea Refor. doct. causeth men to fall vnto Atheisme; for vvho vvil esteeme God to be such as Caluin do paint him, is constrained to beleeue that ther is no God or to becom an Atheist to get repose of conscience vvhich hath al horrour to cóceiue a God author of sinn & soueraign goodnes to be the origin of al vvickednes & malice; rather then to beleeue such, a man vvil haue better repose & quietnes in his conscience, not to beleeue any thing at all; & that ther is neither God, heauen, or hel. That you may not thinke, I do falsly impose this vnto you; it is necessary to shevv Caluins doct. vvhich you hold by vvhich you are guilty of this horrible blasphemie, notvvithstanding al your fained protestations & friuolous excuses. Sathan hath taught you tvvo vvayes, hovv to couer the deformity of your enorme blasphemy; the one is to couer & hide it vnder the mask of faire läguage &

Sinn comes of three.

Refor. doctrin. draves to Atheisme.

piping

piping vvords, the other to iustifie it vvith apparent places of scrip. vvhich, you abuse & falsly cõsture; Sathan instru-eth you to giu by mouth al demonstra-tions possible of zele towards the ho-nour of God, to praise his goodnes & vvisedom, to abstaine by zelant vvords from al iniquity, & vnder this cloke of fained faire languag to colour the abo-minable filth of your hidden Atheis-me: so Caluin & Beze speaketh of God somtimes vvith such respect as vvould do s. Ambroise, or s. August. for Sathan hath made to Refor. their lesson vpon this matter, to goe vvith faire apparent protestations befor the scandal that co-mes of their doct. vvhich deceitfully & impiously they put in execution: for af-ter hauing vvel blaspheme, your com-mon babling is to say, *that you do not in-tend to task the diuin maiesty of any impiety & that you knovv vvel that albeit God ordaineth sin, he is alvvayes right & man vvho sinneth is the sinner*: these are your Syrenical voy-ces of hypocrisy to hide your blasphemy. Here vve must mark not vvhat you say, but vvhat you hold & establish for your doct. you say then in proper termes, *that God is author of sin* vvhich draveth a ne-cessary cõsequẽt of a cruel iniury against the diuin maiesty, & al your faire lan-guag, by vvhich you colour your blas-phemy, is but hypocrisy & serveth for nothing. Caluins vvords are: *vve say that al things depend of the providẽce of God &*

Fained speaks to cover blaspheme.

Cal. cited. be. for.

therfor there is not done any theft or whordō, or manslaughter, but by the vvill & meanes of God, that is, the prouidenc & vvil of God is the cause of al the sinnes committed; & this is his conclusion vvhich he puttes a litle after saying: *the heart of the Christian man shal alvvayes behold to God as to the principal cause of al vvhat he doth*; he saith then that God is the prineipal cause of al that man do, as vvel of sinnes as of other things. Caluin also say: *that God not only permitteth sinne* (as Catho. Doctors say) *but also vvilleth it & is the author of it.* Note here vvhen holy Fathers do speake *of the euil of paine*, as the deluge of Noe, fire from heauen, sicknes, sterility, famin, & such like; they say vvith holy scrip. that God vvil haue them, & do send them as scourges & instruments of his iustice to punish the vvicked, or to exercise the good: but vvhen ther is questiō *of the euil of sinn vvhich* they knovv can not proceed from God the Soueraign goodnes they say plainly, that God vvil not hauit, but doth permit sinn, & albeit he might hinder it, yet he leaueth man to vvork good or had according his free vvil, & by cause he may drawe good of the euil vvhich he permittes. In this sort the holy Fathers defēd the diuf maiesty & truth vvith respect & fidelity; but Caluin say, that this distinction & defence is vaine & friuolous, holding obstinatly *that God not only vvil haue sinnes committed but also is the author & vvorker of them.* Caluin puttes a

Cal. l. de ater. predest.

Euil of paine & euil of sinne.

contradiction saying that sinnes displeaseth God, & yet assureth that God vvil hau them; vvhich is to say, God vvil hau them & God vvil not hau them, vvhich is clear contradiction; he also falsly say, that scrip. pronounceth God author of sinn vvhich is an impudent lie; for scrip. to the contrary in diuers places pronounceth God author & origin of al good & fvvorn enemie to al sinn; yea Caluin saith: *it is said that the office of the diuel is to blind the incredulous, but from vvhence is that, but because God sendeth the efficacy of errour?* Loe Caluin holdes alvvayes that God do vvork then the diuel in blinding men, & that God is the first & principal cause of errour, & of the blindnese of the vvicked, & the diuel is but an instrument & minister. Caluin also say: that sinn is more the vvork of God then of the sinner, & that God do lead, thrust, moue & incitat to sinn: Caluins vvords are: *though men as vnbridled beasts do fal vnto sinn, yet they are so straitly governed by God, that they can not move, but only to execute the vvork vvhich belong more to God then to them.* O cruel blasphemy! If God do lead & moue the vvicked to do euil, as the horsman leadeth his beast, then God is the principal author of their sinnes, & sith the sinn is the vvork of the vvicked, if this vvork pertaine more to God then to the vvicked, then the sinn according Caluin is more the vvork of God then of the vvicked: & so the treason of Iudas

Caluins contradiction. Ib. d.

Cal. ibid. c. 18. n. 2.

Cal. l. de prædest. say sinn is more the vvorke of God then of the sinner.

is more the vvorke of God then of Iudas: the idolatry of Payans, the atheisme of the vvicked, the adulteries, incests, pariuries, heresies, & al abominations of peruers mẽ & of the diuel are more the vvork of God according Caluin, then of them vvho commit them; are they not mounsters & members of Sathan that spit out such doct? vvher should such hellish men forge such detestable doct. but in the shopp of Sathan? is not Caluin a singular layour & aduocat to plead for the diuel & al malefactors? is not Caluin an impudent & execrable blasphemour to excuse the diuel & his members, & to charge God vvith al their iniquities? caluin teacheth as yet *that sinn cõmes by the decree of God; & that Adam sinned bycause God so ordained*: O abominable blasphemy! God forseeth the sinn bycause it vvilbe done (for if man committed not sinn. God vvould not see it) the sinn then commes not by the ordinance of God but by the euil vvil & action of the diuel & men vvho cõmit sinn against the vvil of God albeit God permitteth them to commit sinn. Caluin as yet, after hauing vvel bosted & defied God, he casterh forth more of his poison, saying *that God is the cause of al euil affections as vvel as of al euil vvorks*. So that according Caluin, God ordaineth sinn & giueth the vvil & desire to sinnets to commit sinn: do not this doct. shevv clearly that God is author of sinn in al maners? Beze also

Caluin a Layour for the diuel & al vvicked.

Cal. 3. Inst. c. 23. n. 7. & l. de prædest.

Cal. ibid.

vvithout shame or conscience saith; *God do so vvork by his creatures his instruments, that not only he doth permit them to vvork & do conduct them in their actions, but also do excitate, thrust, moue & gouern them & vvhich is greater he hath created them to that end, to vvit, to commit sinn & to damne them*; the diuel him self could not say vvorse. Novv let Caluin, Beze & Refor. cō vvith their protestations & painted reformed Rhetorike; saying they defend Gods glory after making him author of al euil, & that they accuse not God of any crime, after hauing charged him vvith al the crimes & vvickednes of the vvorld: are they not then mockers, deceauers, & hypocrites, vttering such contradictions? if a man accused an other falsly, imposing to him adultery, murther or theft, & after vvould say that by such he intend not to endomage his reputation, neither to charge him vvith any crime, vvould his protestation be receaued? but rather vvould he not be esteemed a notable hypocrite & an impudent iugler? Caluin him self against a certen Apostate, vvho preached the sam blasphemy & vsed the sam dissimulation saith: *vvhat serueth such retractation & palliatio in a thing so manifest? if I strike a man in the face, that I be excused if I protest I had not intention to do him harme*; let vs say the sam to him self & to Beze. for saying so often that God ordaineth sinn & that he is the principal maker of it, the diuel & men being but instruments;

Cal. epist. ad Rothomag. condemnes him self.

do they not traiterously & blasphemously mock God, saying that they do not intend by such to do iniury to the diuin maiesty? & teaching that God do the sinn, that he vvil hau it, that he moueth by internal motion the diuel & men to commit sinn, that he created them to commit sinn & to damne them, & that from God comes the efficacy of errour. Can Refor. denie but that they make God author of al sinnes vvhich euer vvere or vvilbe done by diuels & men? saying these, are they not guiltie of most vviked blasphemy against God? iudge novv vvhither you are accused falsly? & vvhither your fained & hypocritical protestatiõs are to be receaued? Behold novv hovv holy scrip. defends God's honour, & declareth that God is not authour of sinn saying: *al the vvorks of God vvere very good; & Gods vvorks are perfect; & God is faithful & vvithout any iniquity, just & right, our Lord God is right, & that is not iniquitie in him, God hateth the vvicked man* & his vvickednes. Hovv then can he be author of al sinn vvhich is vvholy contrary to his goodnes & perfection? s. Paul asketh: *is God vniust?* he ans, that God can not be vniust, giuing a strong reason, saying: *if God vvere vniust how should he iudge the vvorld?* His argument is this: God must iustly iudge al men according their vvorks, revvard the good & condemne the vvicked, hovv then can he be vniust? & if he can not be vniust in this action, much lese is he au-

God not author of sinne.
Gen. 1. 31.
Deut. 32. 3.
Ps. 91.
Sapien. 14.
Rom. 3. 5.

thor of al iniustice. Habacuc say: *the eies of God are pure & can not looke into iniquitie.* Therfor God can not be cause of sinn directly or indirectly; by reason, he do not command, counsel, incline, nor moue man any vvay to sinn. Refor. say that God commandeth sinn; but scrip. say: *God commands none to do euil,* & God say: *they builded altars to Baal vvhich I commanded not.* Refor. say: God vvil hau sinn: but scrip. say: *thou art not a God that vvil hau iniquitie, & thou hatest al them vvho vvorketh iniquitie:* God say: *that his vvil is not the death of the sinner.* If God vvil not the death vvhich is the paine of sinn, much lese vvil he hau the sinn it self. s. Perer say: *that God vvil not hau any to perish;* Refor. say that the vvil of God by vvhich he vvil not hau sinn, is declared by these & like places of scrip. but they say that *God hath an other vvil hidden by vvhich he vvil hau men commit sinn, by cause other vvise* (say they) *God could not manifest his glory in punishing sinn.* O damnable inuention! these Refor. vvho vvil not hau any guide then Scri. to knovv the truth, & Rainalds saying: *that Gods vvritten vvord is sufficient to enforme us & to make us both vvise & perfect vnto saluation,* they seeing that the truth is manifestly declared by holy scri. vvhy do they inuent & forge other scrip. in their braines to leaue the exprese light of Gods vvord? & to vse Rainalds vvords: *to be so blind as to close thus [illegible] the sunn thine & light of the Ghospel:* vvhere hau they found

Habac. 1. 13.

Ecc. 15. 21.

Ierem. 19. 5.

Ps. 5. 5.

Ezech. 18.

2. *Petr.* 3. 9.

Refor. forge nevv scrip. in their heads.

this other vvil of God vvhich do not appeare in holy scripture it not in their inuisible bible? & do they not see that their impiety carrieth an absurdity of an euident contradiction? for if God hath one vvil declaring clearly in scrip. that he vvil not haue sinn, & an other vvil hidden approuing sinn, then God hath two vvils (according Refor.) right contrarie vpon the sam subiect, the one detesting sinn, & the other approuing sinn; vvho did euer attribute to any reasonable creature such diuersitie? much lesse to God vvho is the pure act of perfection it self; but vvhat necessitie is there that God should make sinners to punish them, & to make knovven by punisking them the glory of his iustice? vvould not God make knovven as vvel his glory & better by punishing them vvho cōmit sinn against his vvil, then if him self did make them sinners? vvhat iustice should then be in God to punish them vvhom him self vvould induce to sinn? vvould it not rather be great cruelrie? but is the vvicked necessarie for God to declare his glory? Refor. say that the vvicked are necessarie for God; yet scrip. say: *that the vvicked are not necessary for God,* & vvitnesseth that God forbiddeth sinn by his lavves, by his promises of glory made to them vvho do vvel, & threatning damnation to them vvho doth euil, & by examples proposed of Gods iustice; vvhy vvas the first command. giuen? vvhy the

Eccles. 15. 12.

old & newv teſtament vvritten? vvhy is the revvard of heauen for the iuſt, & hel for the vvicked? is it not to ſhevv that God deteſteth ſinn, to giu credit to vertue & to forbide ſinn? Refor. ſay that God moueth, thruſteth, induceth & conſtraineth men to ſinn, but ſcrip. ſay that God do not tempt any mã to ſinn vvhich is much leſe then to moue or conſtraine. 2. Iames ſay, *let none ſay vvhen he is tempted that it is God that tempteth him, for God is not a temptour of euil for he tempteth no man.* He ſaith (*of euil*) that is to commit ſinn or to deſtroy any; bycauſe *for good*, he often tempteth & proueth men as 2. Auguſt. ſay; ſo he tempted Abraham, Tobias: Iob, & many others. 2. Paul ſay further: *God is faithful, vvho vvil not permit that you be tempted aboue your forces*: if God do not permit man to be tempted aboue his forces, hovv can Caluins blaſphemy ſtand, ſaying that *God do moue, conſtraine & force men efficaciouſly aboue their forces to commit ſinn*? & that God not only do tẽpt men aboue their forces, but alſo *do neceſſitat them to do euil* according Caluin & Beze, the perdition of man cõmeth of God, yet God ſay the contrarie: *thy perdition O Iſrael cõmeth of thy ſelf, & thy ſaluation commeth of me only.* If God do exhort men to do good, & ſay: *do not harden your hearts, & I ſtand knocking at the doure, & I vvil enter to him vvho openeth to me.* Hovv can it be that God do harden the hearts by internal operation? vvil he chuſe the

God tempteth for good, not to euil.

Iacob. 1.

Aug. l. 2. c. 30. de conſen. Euang.

1. Cor. 10. 30.

Cal. l. de prædeſt.

Oſe 13. 9.

Pſ. 94. 8.

Apoc. 3. 20.

doure that himself may not enter? & vvil he say one thing & do an other? are not Rofor furiously abused, & voide of conscience & egregiously impudent teaching that God is author of sinn, considering the excellencie of the divin nature? if God had been cause of sinn, he vvould commit sinn, vvhich not only is impossible, but also repugneth to his infinit holines. God is omnipotent, but sinn proceedeth of vveaknes: God is soueraign vvisdom, sinn is the effect of follie & ignorance: vvhich Philosophers conducted only by the instinct of natural reason did acknovvledge, so Platon & Aristotle saith *that every sinner is ignorant*: God is infinit light, sinn is a vvork of darknes; vvho then can imagin or conceiue that such effect should proceed from such a cause? infirmity & vveaknese from omnipotency, malice from soueraign goodnes, follie from soueraign vvisdom, & darknes from infinit light? hovv shal God be author of sinn seth he hath no greater enemy, nor other enemy but it? God punished sinn in th'angels as soon as they rebelled, & in our first parents presently vvhen they sinned, & euer since hath persecuted it, & do persecute it by fire & vvater, by famin, by vvarr & other calamities in this vvorld, & in the next do punish it by eternal death, God sent his only sonn to earth to fight, expel, & destroy sinn. Christ him self defieth the Iewes his greatest enemies, saying: *vvho*

God hath no accord vvith sinne.

Sinn the only enemie of God.

of you can reprehend me of sinn he could not be cõuinced of one sinn among the searchings, & calumnies of al his aduersaries. Yet Caluin with his troup presume to make him author of sinn, whom s. Peter say: *neuer sinned, & in whose mouth was neuer found any fraud.* Could not Refor. or rather deformers better teach & preach the diuel to be author of sinn hauing so many places of scrip. saying that he hath troubled heauē & earth the God, whō the scrip. nature, heauen, & earth & the whol world do testifie to be the author of al good? yet Doctors not reformed faith of God supreme wisdō that which one would not say of a man depriued of his iudgment or of the diuel himself. To auoid the scandal of their blasphemous doct. they endeuour to cloke it saying, that although God will, ordaine, & command sinn, he is alwayes iust & right & man is the sinner; I ask of them if the master command his seruant to murther a man, is the master guiltie of that murther? according Refor. he is not guiltie, yea they seem to say that he is iust & innocēt. So. I ask of Refor. when man commit sinn trangressing the law of God, how can God be iust willing, ordaining & commanding man to transgresse the law? Refor. answers that the will of God is iust hauing a good intention, because he will haue mā to sinn (say they) that he may punish man & shew therby the greatnes of his iustice; but the will

Ioa. 8. 48.

1. Petr. 2. 22.

of the sinner is bad, bycause he sinneth vvith a bad intention, to vvit, to satisfie his concupiscenc or his covetousnese, & not for to glorifie God. I ans. these are hypocrital vvords shevving Resor. malice, & do not exempt God from sinn; for 1. according their maxims, God is author of the bad intention of the sinner, as he is of the sinn, & moving man to sinn, he casteth him vnto the bad intention, man being only (as Resor. hold) an instrument of the affectiō as he is of the actiō.

Rom. 3. 8. ely. Scriptur. say: *vve must not do evil to the end that good may com therof*; that is, vve must not commit sinn, albeit vve hau a good intention, for the good intention makes not the bad action, iust; othervvise it vvere no sinn to steal, to the end to make almes, or to commit adultery to get children for to instruct them in vertu. If then the good intention do not iustifie the vvil, nor the bad action, Resor. must confesse, that they make God alvvayes author of sinn though they say; *God commandeth sinn for a good end*: but hovv can God for a good intention command idolatrie, heresie, hatred of God, Atheisme or such like sinnes, vvhich are directly contrary to his precepts? vvhich sinnes are detestable of their ovvn nature, & vvhich can not be changed by any circumstance of good intention; can God ordain, vvil, & command to dishonour himself, to blaspheme, to make altars to Baal against himself, & to do al that is abomi-

abominable, that he may hau vvherby to shevv his iustice? can he not shevv himselfe iust, vvithout commiting vniustice? vvil God be contrary to himself, vvilling & not vvilling, approuing & condemning the sam thing? vvil he trod dovvn his honour for to repaire it? & destroy his kingdom for to restablish it after? may not men say that Refor. are become hel furies blasing out such smoke & stinking blasphemies? Caluin proueth God to be iust, although he ordaine & command sinn *like as the beames of the sunn corrupting a dead body, yet the sunn it self is pure, the corruption being only in the dead carcase.* Caluin repeates this similitud often, endeuoring by it to couer his impiety; but it auaileth him nothing; for it shevvs his ignorance & malice; & makes against himself; for the beames vvith vvhich he vvil help himself hath blinded his eies, the similitud shovving against Caluins supposition, that God vvorketh not the sinn & maketh this iugler to contradict himself, saying by his maximes *that God is author of sinne*, & saying *that God do not sin albeit he vvorketh the sinn*; Caluin do not by his similitud exempt God from sinn: for 1. the beames of the sunn do not of themselues corrupt the body, but only do lighten & vvarme it & if of that do follovv the putrefaction of the body & that it becometh a carcase, that is by-cause it is a body vvithout soule & disposed to be corrupted; the light & beam

Cal. Inst. c. 17. n. 5. & instruct. contra libert. c. 4. & ep. contra alium libert.

of the sunn not causing the putrefaction; bycause they giu encrease, splendour & force to other bodies, as to pretious stones, gold, siluer, trees, beasts, & to other creatursvvhich are disposed to receiue such influences; therfor the internal cause of corruption is the qualitie of the matter: vve may applie the similitud better; as the sunn giueth light to the iust & vvicked, & of it self do not corrupt the bodies, so God bestovves the beames of his gifts & graces vpon good & euil men, giuing them body. soule, riches, & other presents vvithout sinning or vvithout giuing occasion of sinn, if the vvicked abuse these gifts, & becom leprous, & corrupted carcasses, the cause is in the bovvels of their peruers hearts, disposed to such putrefaction by their ovvn freevvils; it is their pride & vngratitud that makes them such, & not Gods gifts & graces by vvhich many vvicked becom good, & many good becom better: Caluin then supposing that the sunn of it self do corrupt the body, he supposeth fals, & thinking to shevv by the sunn, that God by his vvil & ordinance doth make man a sinner & a spiritual carcase, he shevveth that God is not in any vvise the cause; therfor Caluin scourgeth himself by his ovvn similitud vvhich saith: that as the sunn do not make the carcase, so neither God maketh the sinner. aly. let vs put the case according Calvins ignorant supposition, that the

beames of the sunn causeth the corruption, themselues remaining pure; the similitud do not defend Gods honour. For ther is great difference betvveen the operations of the one & the other; for the sunn is a general natural, & vnsensible cause, vvorking of necessitie & not of deliberat vvil, not hauing any praise nor dispraise by such operation; but if God (according Caluin) do vvil & ordaine sinn, he is not only a general cause of sinn giuing the natural & common helps, but also giueth the particular help, vvorking the sinn by special concours & of deliberat purpose; of vvhich necessary ensueth that God is contaminated, for vvhosoeuer, vvil hau, ordaine, moue, & constraine a mā to sinne, he must hau a vvicked & corrupted vvil; therfor Caluins similitud do nothing of that he seemed to pretend for to exempt God from crime; but rather serueth to discouer the black malice of this deceiuer, vvho is as vvel impious in iniuring the diuin maiesty by this blasphemy, as he is craftie & vvicked in inuenting maskes to couer & cloke the horrour of his impietie. Caluin & Beze inferreth that God should be idle if he permitted sinn & did not vvork it. I ans. this is a malicious & ignorant cō-sequence vvhich daily Refor. put befor the eies of the simple, & it is their strōg fort but builled foolishly vpon sands; for a blind man may see that it followeth not, that God should be idle or impo-

God is not idle permitting sinne.

tent for leauing the sinner in his libertie, & to permit that sinn be done vvithout any euil cooperatiõ of his vvith the sinner; othervvise God should be idle or impotent from al eternitie befor he created angel or man vvho did good or euil, & that he vvilbe idle after the iudgment day vvhen sinn shalbe vvholy extirpated; vvhat absurd consequence is this? God vvorking al things good, must be constrained also to vvork al euil, & do against himself, that he may not be esteemed idle by Caluin & Beze. The old heretiks obiected the sam, to vvhõ the antient Fathers said. *God do not the euil but only do permit it, not for vvant of povver to hinder it, but to make knovvẽ his mercy, vvithout vvhich he vvould not be God, & the freedom of man, vvithout vvhich man vvould be a beast*: in this permission God is not impotent or idle, for he concurreth vvith the external action, yet not vvith the internal malice of sinn: scholastical Doctors marketh tvvo things in sinn; to vvit, *materiality & formality* God concurreth (say they) vvith the materiality & real action of sinn, by reason al real actions in their production dependes of the first essence vvhich is God; so the iust, the vvicked, the beasts & al creaturs hath their mouing from the first cause & essence, God; vvhose concours is indifferent & general to al: but God doth not concur vvith the formality of sinn vvhich cõsisteth in the malice of the sinner: therfor man sinning

Tertul. l. 2. contr. man.

Material ie & formalitie in sinn. as vve say in schooles.

is the first cause of sinn, by cause he goeth from the general & right rule. God then in his permissiō of sinn is not idle or impotent but rather doth most vvise, most good, & most potent, in diuers manners: 1. in that he shevveth that man do vvork by the priuilege of freedom vvhich he gaue to him; 2ly. in that he disposeth the euil vvhich he permitteth to som good end for his glory, & profit of his elected, as appeareth in infinit number of sinnes committed by his permission, out of vvhich he hath dravven more good then if he had not permitted them, & specially out of the death of his beloued sonn Iesus, the greatest sinn vvhich euer the vvicked committed, yet changed by the diuin povver to the greatest good that euer mē could hope or desire. God then giuing to angels & men, a spirit, body, & natural gifts to do their functions, he doth cooperate vvith them excepting vvith the disorder of the vvil falling to sinn, vvhich he detesteth, albeit he do permit it. Thus the ancien Fathers vvith s. August. ansvvereth: *let not the vvicked think that God cesseth to be omnipotent if they do many things against his vvil; for vvhen they hau done vvhich is their part, God vvil do after vvhat is his part; they vvil not surmount Gods souer aign povver, for they do not change in any vvise Gods vvil*: that is: God permitting them to sinn against his gratious vvil, he vvil punish them after, according his iust goodnes; he addeth: *for vvhi-*

Aug. de symbol. c. 1.

ther man be damned iustly, or be saued mercifully, the vvil of him, vvho may do al, is alvvayes accomplished; one only thing he can not, to vvit, that vvhich he vvil not; he meaneth, God can not sinn bycause that he vvil not; as he said that God vvas omnipotent, & bycause he is such, he can not die, nor lie, nor denie himself. This holy Doctor continueth: *God then vseth the vvicked not according their vvicked vvils, but according his iust vvil; for as they abuse their good nature, to vvit, the good vvork of God, so he vvho is good vseth their vvicked vvorks, to the end that his soueraign power may not be ouercommed in any vvise.* & a litle after saith: *God made mans nature, but not mans sinn, & as he did forsee the euils vvhich the vvicked vvould commit, so also he did knovv the good vvhich he vvould drav out of their euils.* s. August. in al this maintaines that God do not vvork the sinn, neither is it in any vvise his vvork, but he permitteth it bycause his vvil is, that man do vvork freely, & that by his vvisedom & povver he knovveth to change euil for his glory & for the good of his elected. God then permitting sinn is not impotēt or idle; but rather alvvayes most vvise most potent, & good: therfor Caluin & Beze are craftie deceiuers. bringing malitious consequences to abuse the simple & to make part vvith Sathan. If malice had not blinded the eies of Caluin & Beze they could not be ignorant that the ancient Fathers vsing the vvord *permission* vvere

vvel founded in holy ſcrip. vvhich hath diuers vvords ſignifying *action*, yet properly declareth only *permiſſion*: as God fortelling to Abraham that his poſterity should be afflicted in Egypt & that in the end he vvould punish those vvho should afflict them: it vvas then Gods intent to permit that the Egyptiens should perſecute his people againſt his vvil; ſo God ſaith: *that he vvil put his furie vpon his people*; that is, by reaſon of their iniquities he vvil permit them to be perſecuted, & after vvil take the perſecution from them & ſaith of the death of Chriſt *I hau ſtroken him for the offence of my people.* Yet God the Father did not crucifie nor put to death our Sauiour; but permitted the Ievves to crucifie him Scrip. ſay: *that the Father gaue to the yonger ſonn his portion, permitting him to do vvith it vvhat he pleaſed & ta becom a prodigal child*; & alſo ſaith: *that it vvas not God* (mark Refor.) *but the ennemy of man, Sathan, vvho ouerſovved the zizanie vvhich vvas permitted to grovv vntil the time of harueſt*; al theſe places do ſhevv that God permitteth many euils not for vvant of forſeeing or povver but of his goodnes, to dravv out of them greater good. The ancient Fathers then vvere vvel founded in Scrip. vſing the vvord *permiſſion*, & denying that God do, vvil, ordaine or vvork the ſinnes of the vvorld. Ther are ſom vvho impute their ſinnes & damnation to God, ſaying that God did forſee their ſinnes & ther-

Diuine permiſſiō ded in ſcrip.

Geneſ. 15. 13.

Exech. 16.

Iſa. 53. 8.

Luc. 15.

Math. 13.

for of neceſſitie they muſt hau ſinned. I anſ. that the forſight vvhich God hath of future ſinnes is not the cauſe of ſinn, neither conſtraineth man to cõmit ſinn; for God ſaith: *thy perdition O Iſrael, is of thy ſelf*; if mans perdition be of himſelf, it is not of Gods forſight or forknovvledg. Chriſt did forſee & fortel that Peter vvould thrice denie him, yet that forſeing vvas not the cauſe, neither conſtrained Peter to denie Chriſt: if you commit no ſinnes, but liue vvel, doing good vvorks, & after be ſaued, God vvil not hau forknovvledg of your ſinnes or damnation by vvhich you ſee that your actiõs are cauſe vvhy God knovveth vvhither you ſhal be dãned or no; for vvhither you do good or euil, God hath the forknovvledg of it; do not euil & God vvil not forſee your euil or damnation: for al things paſt, preſent & future, are continualy befor the eies of God. God forſeeth that men vvil eate & drinke; it vvere a moſt inept concluſion, if therfor al husbandmen vvould ſay, let vs not labour the ground for though vve do not vvork, men vvil eate & drinke; & albeit God forſeeth that men vvil eate & drinke, yet they vvho labour & ſovve the ground, do not labour by conſtraint, but freely: ſo albeit God forſeeth that men vvil commit ſinn, yet men commit their ſinnes by their ovvn freevvil: this may ſerue for vaine & curious vvordly mẽ, ſpeaking of predeſtination & reprobation;

Eſe. 13. 9.

Math. 26.

for vvhy are men predestinated, but bycause they liue vvel & do good vvorks? & vvhy are they reprobat, but bycause they liue bad committing sinnes & omitting to do good vvhen you then commit sinn, impute it not to God but to your proud carnal nature for vvhich you fall to reprobation & dānation. The second vvay by vvhich Sathan hath taught. Refor. to paint & colour their blasphemy, saying God to be author of sinne, is by drawing out of Scrip. certen places, vvhich they explicat to their ovvn sense, & hau put them into the mouthes of their trompeters of abomination againſt the Christianisme, & so they fight traiterously, againſt the Christian Chu. vvith the proper armours of the Chtistians: & so Refor. cōmitteth enorme sacriledg, & intolerable insolenc to be so bold as to employ the texts of the book of God, for to giu credit to a blasphemy the most impious, & most iniurious to Gods maiesty that euer vvas. Refor. alleage the vvords of Ioseph to his brethren: *I hau been sent hither by the vvil of God, & not by your counsell*, by this they say that the sinn of Iacobs children selling Ioseph vvas committed by Gods vvil, & that they did but vvhat God vvould hau them to do; this is Refor. false construction: they should rather say; it vvas the vvil of God that Ioseph should goe into Egypt to make proofe of his patience, chastitie, & in time of necessity to help his brethren, & to exe-

Refor. obiect. Gen. 45.

cute many other good & vertuous actiõs & that the selling of him vvas disagreable to God, yet forseen by his diuin knovvledg & permitted by his prouidene by reason of the good vvhich vvas to com therof: vve must then say here & in al such places (as holy Fathers saith,) that God permitted the action of the sellers & vvould hau Ioseph to suffer, & made the rest vvhich vvas the action of vertu. For in bad vvorks oftentimes it happens that the action is vicious, yet the sufferance & passion is laudable: for example, to do an iniurie is an euil deed, yet to endure it patiently for the honour of God, is meritorious; so the Ievves putting Christ to death, their actiõ vvas detestable, but of Christs part suffering, it vvas admirable patience of his singular mercy; yet God vvould hau that his sonn should suffer, & make such an act vvorthy of his infinit goodnes; as for the action of the Ievves God did not vvil nor ordain it, but vvel forsee and permit it. In this manner s. Peter say to the Ievves: *Iesus Christ deliuered by the determined counsel & forknovvledg of God, you hau crucified & slaine by the hands of the vvicked.* so the Christians of the primitiue Church said: *Herode & Pilat vvith the Gentils & people of Israel vvere assembled against thy holy sonn Iesus to do al that thy hand & counsel had determined to be done.* Vvherby vve see that God vvould hau & ordained his sonn to suffer & redeeme the

Good suffering of a bad action.

Act. 2. 23.

Act. 4. 28.

vvorld by his death, but did not ordaine that Iudas should betray him, or that the Ievves should deliuer him to Pilat, or that Pilat should condemne him, or that the ſouldiers should crucifie & put him to death; al vvhich God did forſee, & by his diuin vvil & counſel did permit. This is the diſtinction vvhich the holy Fathers do giu in ſuch vvorks; therfore s. Leo ſaith: *it is a thing much different & contrary, that vvhich vvas forſeen in the malice of the Ievves, & that vvhich vvas diſpoſed in the paſſion of Chriſt; & the vvil to ſlaine, & the vvil to die, is not come from the ſam origine; nor from the ſam ſpirit is the crueltie of the crime & the patience of the redeemer; & Chriſt did not make the furious people to liſt their hands againſt himſelf, but he ſuffered them.* This holy father ſay then; that Ieſus vvil vvas to be deliuered & put to death by the hands of the vvicked, & that he did forſee that it vvould be done becauſe he vvould permit it; but he did not conſtraine nor moue the vvicked to do it: ſo from the beginning of the vvorld it vvas Gods vvil & permiſſion that Abel & other Saints should be perſecuted, & after his aſcenſion to heauen that the martyrs & others should ſuffer, & did forſee & fortel that the tyrants vvould perſecute them, & that he vvould permit them to afflict the Chu. but it vvas not his vvil; for by his lavv he forbids to do euil, commands charitie; by this is explicated the place of Geneſis & ſuch

Leo. ſer. 10. de paſſio. Dom.

Geneſ. 4

others vvhich nevv Rabbins bring to
Exod. 9. make good their poiſon. Refor. alſo
Rom. 9. alleage vvhat God ſaid to Pharao : *for this cauſe I hau raiſed thee to make knovven my povver in thee* ; of this Refor. gather that God do raiſe the ſinners & do make them ſuch for to damne them after. Againſt this logical blaſphemy I anſ. vvith s. Auguſt. & other Doctors of the Chu. that God created the vvicked materialy, bycauſe God createth men vvhom he knovv vvil becom vvicked by their ovvn freevvil; but he makes them not vvicked by his vvil: he is the creator of al men good & bad, but he makes not the ſinnes of vvicked mé, although he forſeeth them: ſo he created Adam & Eue vvhó he did forſee vvould fal; ſo Cain, & other ſinners vvho vvere authors of their ſinnes & not God. If you ask vvhy God createth them vvhom he forſeeth vvil becom vvicked? Scrip. anſvvers: God by his firſt vvil, *vvil hau that al men be ſaued & none to perish*, & ſaith *that God made man right, but man entangleth himſelf in many difficulties & ſinnes* vvhich God punishing he shevveth his iuſtice, povver, & glory; as alſo in revvarding of the good: So Salomon ſay: *God made al things for himſelf, & the vvicked for the day of calamitie*: he ſaith not, that God created the vvicked for to be vvicked, nor that he made thé ſuch to the end to punish & shevv his povver in punishing them (as Caluin & Beze teacheth) but that it vvas Gods vvil

God make not men vvicked. Aug. ep. 105. & 106. ad Xixtum, & ad Paulia,

God vvil hau al to be ſaued. 1. Tim. 2. 2. Petr. 3. Eccleſ. 7. Prob. 16

vvil to put them in the vvorld, albeit he did forsee they vvould be vvicked, & that he vvould condemne them bycause they vvere such against his vvil & precepts, this is it that he saith to Pharao: *I haue raised thee to make knowen my power in thee*, that is, I haue put thee in the vvorld & made thee king, although I did forsee thy future obstinate malice, & that I might hinder thee from comming to be king, or to be born in the vvorld, yet I haue raised thee, created thee, & brought thee to the crovvne, vvhich abusing I haue cause to shevv my povver in putting dovvn thy pride, & to shevv my iustice in punishing thy sinn. This is S. Augustin. exposition vpon these vvords saying that *God createth men & permitteth the to be vvicked to declare his glory*; & citeth th' Apostle: *If God vvilling to shevv his indignation & power hath suffered vvith great patience the vessels of vvrath prepared for perdition*: he addes a litle after: *God knovvs to vse the vvicked to vvhom he giues human nature, not to the end they should be vvicked, but do suffer them patiently vntil the tearme be knovveth, & that not in vaine, bycause they liue either for their amendment, or that by them the good may be exercised: & therfor it is profitable for the vessels of mercy that Gods name be glorified through al the vvorld, & for their good Pharao vvas preserued.* You see hovv this holy doctor according the sence of Scrip. makes distinction betvveen the sinner & sinn, betvveen the person & the

Aug. q. 82. in Exod. & in Ps. 54.

Rom. 9. 22.

action; & shevveth that God makes men but not their sinnes, although he forseeth & permitteth them, bycause he is soueraign, vvise, omnipotent, & infinit good, knowing to drawv al for his glory & profit of his elected. Refor. obiect 8. Paul saying, *that the potemaker of the sam earth maketh vessels for honour & others for dishonour.* I ans. this do not signifie (as blasphemours pretend) that God maketh men bad, & that he createth them to condemne them; for 8. Paul say: *the vvil of God is that al men be saued & cō to the knowledg of truth*; but óly it signifieth that God hauing al povver vpon men as vpon his creaturs, he may giu glory to som & eternal confusion to others, & doing so, he doth iustly; in sort that none hath occasion to complaine, no more then the pote of the potemaker: the Apostle then to curb dovvn the prid of the vvho murmured against God for putting thó into the vvorld, forseing in th'end they vvould be dāned, he shevveth here their cōplaite: *you say to me vvhy do they as yet cōplaine? vvho may resist to his vvil?* as if they vvould say; if God vvil damne vs, vvho can resist to his vvil? to this murmur he answv. *O men vvho art thou that disputeth against God? can not the potemaker make of the same stuff of earth a vessel for honour, an other for dishonour?* he vvil say as the pot made of a base matter for a base vse hath not occasiō to cōplain of the potemaker vvho maketh of the sam matter other vessel

Rom. 9.

1. Timo. 2.

for honour, so the reprobat hauing their extraction of base earth & of corrupted nature, being vsed conformably to this, they hau not occasion to quarel against the iustice of their maker, vvho of his infinit mercy hath retired others orning them vvith supernatural gifts of grace to saue them: this is s. August. exposition saying: *hath not the potemaker power to make of his earth, iustly condemned for his merite a vessel of honour by the grace of his mercy, & an other of dishonour destituted by the wrath of his iustice?* by these vvords & the Apostles answer vve learne that God do not make the sinnes of the sinners, albeit he hath absolut power to dispose of men as he pleaseth or to make the great or litle, to glorifie them or punish them vvithout doing them vvrong, & vvithout any iust occasion for them to complaine of him; but rather the reprobat ought to giu him action of graces, for that they being vessels of vvrath he suffered them vvith great patience, & hath not iudged them to eternal paines but by reason of their sinnes & final impenitance. The Apostle then saith. *if God hau suffered with great patience the wicked, shewing his power by punishing them, & shewes the treasors of his goodnes to them, vvhom by his grace he hath prepared for glory, vvhat vvil you say? vvhat subiect hau you to quarel against God as if he vvere author of your euil?* are you not rather constrained to glorifie his patiēce, his iustice, his mercy, and to accuse the

Aug. ep. 105. ad Xistum.

hardnes of your ovvn obstinat heart only cause of your perdition? that this is the sence of th' Apostle, it is knovven by the places of scrip. from vvhence he had the similitud of the potemaker, of vvhich Salamon, Esay, & Ieremie speaketh, declaring, that God by the soueraign povver he hath ouer al, may exalte & honour, curb & abase men, taken of a corrupted piece of earth, vvhich is more base then the earth of the potemaker, & that so doing he doth no iniustice & that he is cursed vvho vvil controle Gods ingdmēt as vniust, & vvil accuse him for being created, as he vvho to excuse his sinn vvould say to his father & mother, vvhy did you engender me? but yet Ieremie hauing shevvē this great povver of God, addeth presently: *but if this nation do penance for the euil against vvhich I haue spooken, I vvil repent also of the euil, vvhich I thought to do them.* Signifying that God do not vse vvith such rigour, & so sodainly his povver as he might, but ordinarily he hath patience befor punishing the obstinat, & pardoning them vvho vvil do penance; the pote can not change the vvil of the potemaker, but it is in the vvil & libertie of the sinner to appease God, & to bovv him to mercy, & it is his ovvn fault if he be made a vessel of dishonour, & God is not author of his sinn albeit he be his iudge, & he vvho punisheth him: it is so z. Paul say, *that God may destroy & abysme mortels, being the soueraign lord ouer*

Ierem. 18.

God hath al povver. Rom. 9. Apoc. 1. 18.

al, & hauing the feits of death; but 2. Paul shewes after that he doth not, expecting vvith great patienc the vessels of vvrath, the vvicked, the Cains, the Pharaons, the Nerons, & other mounsters of vice, to make knovven in punishing them the glory of his povver & iustice. This is the true sense of Catho. doctors explicating 2. Pauls vvords: If Caluin, & Beze had not their spirit infected vvith the strongest poison vvhich Sathan could bring out of his hornes, they had endeuored to search som good exposition vpon holy scrip, in defence of the honour of God, or they had take those vvhom the holy Fathers giues, being better to haue condemned themselues to a perpetual silence yea to death, then to hau blovven forth such impudent glosses of scrip. to couer their blasphemy; it seemes that Caluin & Beze neuer read in scrip. *think of God in goodnes*; but they thinke rather of God in vvickednes saying; *God to be author of sinne & that he created men to damne them* vvhich is most iniurious to the infinit goodnes of God. Ther vvas scarce any that euer so obstinatly presumed befor Caluin to blase out such abominable blasphemies against God. Refor. alleage asyet that *God commanded Semei to curse Dauid*, & the vvords of Iob: *God gaue it, God hath taken it*, & out of Esay: *I will raise the Medes against you*: armed vvith these & like places of scrip. they maintaine that God is th'efficient

Sap. 1.

More obiection Cal. 1. Inst c. 18. n. 2. 4. 2. Reg. 16. Iob. 1. Ese. 13.

cauſe & efficaciouſly do moue & vrge interiourly, the vvil of men & do cõmand them to vvorke ſinnes, the diuel & men being but his inſtruments. This declares the ſpirit of Reſor. to be furiouſly poſſeſſed of the diuel; for if God vſed the vvicked as inſtruments to commit ſinn, God vvould ſinn more then they, for a faultie action proceedeth more from the principal cauſe then from the inſtrumental. Catho. doctors lead by a contrary ſpirit ſay: that none of al these places of ſcrip. ſignifieth in anyvviſe that God do moue or command the vvicked to do euil, vvhich had bene a ſinn manifeſtly againſt himſelf (vvhich can not be ſaid vvithout impietie) but permitteth the vvickdd to commit their euils, of vvhich after he dravveth greater good, then if he had hindred them. So ſcrip. ſay: *that God commanded Semei to curſe Dauid*; that is, permitted Semei to execute his bad vvil againſt king Dauid, to giu Dauid matter of patiẽce. Dauid caleth this permiſſion the command of God, for better humbling himſelf, & to ſhevv that iuſtly he ſuffered ſuch iniurie ſent to him by God vvhom he offended, permitting this rebellious ſubiect to vvrong his Prince.

Aug. l. de grat. & lib. arb. c. 20.

s. Auguſt. ſhevveth this to be the true ſenſe ſaying: *it is certen that God did not say ſo to Semei by command. bycauſe his obedience to Gods precept had bene praiſed & not punished as vve ſee he vvas after*; he ſaith then that it vvas not a command, but a permiſſion

of God, ſuffering the impudency of Semei to iniurie his prince, applying this iniurie as matter of merit to the perſon of Dauid his ſeruant. So Iob ſay: *God gaue it, God hath taken it; the name of God be bleſſed.* Iob. 1. Acknowvledging to com by the hand of God vvhich came by his permiſſion, being moſt manifeſt that it vvas a pure permiſſion that Sathan did ask of God ſaying: *extend thy hand & ſtrike vvhat pertaineth to him*, &c. God for to proue the vertue of Iob & to procure his glorious victory to the confuſion of Sathan, graunted the permiſſion vvhich he asked to afflict Iob ſaying, *al that he hath is in thy powver, only do not extend thy hand vpon him.* vvhere vve ſee it is a pure permiſſion giuen to Sathan vpon al the goods of Iob vvith prohibition to touch his body: *God then* (ſay S. Auguſt.) *did not giu the bad vvil to Sathan (vvho haw but toomuch malice, & is of himſelf too much redie to hate & perſecute Iob & al good men) but did giu him only the vpper hand & limited powver to exe.ute his malice vpon Iob*; vvho conſidering this permiſſion of God & beleeuing it to be for his good, do attribut the action vnto God ſaying: *God gaue the goods, he hath taken them from me.* & God for the ſam reaſon attributs to himſelf the action ſaying vnto Sathan: *thou haſt mooued me againſt him for to afflict him vvithout cauſe.* To afflict him, that is, permitting that thou ſhouldſt afflict him vvithout cauſe. Caluin then is malicious to confirme his blaſphemy

Aug. l. 2. q. 2. ad Simpl.

Cal. 3. Inſt. 6. 4. n. 2.

by this place, as if God had bene the author & principal agẽt of al the bad actiõ, & that the diuels & Caldæans vvere only instruments of God, mouing, cõmanding & cõstraining them to do euil. Yet it is most manifest that the diuel is the first & principal cause, & that he came armed vvith his ovvn malice, asking permission of God to execute his rage, & that he incitated the Caldæans & caused fire to descend from heauen to destroy the goods of Iob. In somme the peruers vvil of Sathan, & of men vvas the proper cause of the sinn, & the efficient cause of the euils of Iob; & of Gods part (vvho proueth his seruants somtimes by the euil of paine) there vvas but permission & prouidence, yea & intention to blesse more largly his seruant, & to make him glorious by the patience of al his euils suffered: so also is to be vnderstood that God vvas irritated against Israel,

2. Reg. 24. *incitating Dauid to number Israel & Iuda*, that is, God permitted Sathan to incitat Dauid to number the people as is expressly

1. Paral. 21. said in the chronicles. *Sathan raised himself against Israel & incitated Dauid to number Israel*: it vvas then the diuel vvho incitated Dauid to sinn, & yet it is said that God incitated, bycause he permitted Sathan to incitate, otherwise Sathã could do nothing: so also the place of Esay: *I vvil raise the Medes against you*, that is, vvil permit them to raise against you, & that vvhich God said to Dauid after his of-

sence: *I will raise evil out of thy house against thee, & I will take away thy women, & will giu them*, &c. that is, I will permit al these to be done in punition of thy sinnes against Vrias. Caluin much vrgeth this place as if it contained the manifest proofe of his blasphemy: *Absalon* (say Caluin) *polluting his fathers bed by incest, was the work of God*; but Caluin lieth fally, for the work of God here is not the sinn of Absalon, but only permission, & the punition of Dauids sinn; for Gods will was that Dauid should be punished, & it was not his will that Absalon should sinn, but only permitted him to sinn, albeit God might hau hindred Absalon of doing such sinnes, yet because Dauid merited the punition, God permitted this wicked sonn to persecute his father; this permission is called the work of God, as the afflictions of Iob were called the actions of God, by reason they were caused by the diuel with Gods permissiō. Caluin, Beze & their sect can not abide to heare speake of this permission, & do mock at it saying: *that it is a friuolous euasion of Sophisters, which makes an idle & impotent God doing nothing, & leauing to do that which he will not.* So that the ancient Catho doctors, the Saints Basiles, Gregories, Chrisostomes, Ambroses, Ieromes, Augustins & other famous doctors of Gods Chu. who explicated these hard places of scrip. by the light of this distinction, to the end not to make God au-

Cal. 1. Inst. c. 18. n. 1.

Cal. Ide prad. Beze. l. Sycophant.

thor of sinne (according these Refor.) are Sophists bycause they make not glosses of impietie as Caluin and Beze dee; & God is idle, impotent & a painted God, & vvithout force if he do not vvork al the sinnes that diuels & men doth: may not the vvorld say that you are vvholy blind, & instruments of Sathan, the plague of good doct. vomiting such execrable blasphemies? Refor. do yet obiect that God doth blind, harden & abandonne the vvicked to reprobat sense. fashions of speech vvhich seeme to attribut to God the cooperatiō of sinn. This causeth Caluin most impiously to say *that men are excluded from heauen & are damned not for their sinnes, but bycause so is the pleasure of God.* I ans. that this is expresse against holy scri. attributing the cause of mans damnation to sinn, so s. Mathevy say: *depart from me ye cursed, &c, bycause I vvas hungry & you gaue me not to eate*; & s. August. saith: *God bycause he is iust can not condemne any man vvithout euil merits* & s. Paul numbring diuers sinnes he addeth: *therfor God deliuered them into reprobat sense.* Vvher he maketh sinnes to be the cause of reprobation. Refor. then saying that God is cause of sinn & of reprobation, they are confuted by these expresse places of scrip. God saith: *is it my vail the death of the vvicked?* & in Osee: *thy perdition O Israel, is from thee, & from me only is thy help.* s. Paul saith: *God suffered vvith much patience the vessels of vvrath*: vvher God do shevv his mercy

Cal. 3. Inst. c. 21. p. 7. & c. 23. p. 3.

Math. 25.

Aug. l. 3. coni. Iulia. c. 18.

Rom. 1. 18.

Ezech. 18.

Ose. 13. 9

Rom. 9. 22.

tovvards them vvho are deliuered & saued, & at length he shevveth his truth & iustice in those vvho are punished. As declareth s. August. vvhen scrip. then say that God do blind, harden, abandone the vvicked, such speeches must be vnderstood alvvayes vvith the same sense & respect of Gods honour; for such effects commeth of sinn & of the diuel, & not of God. So say. s. August. *God do not harden any man, doing or causing in him the malice or obstination* (as impiously say Refor.) *but only not doing to him mercy, & that iustly, bycause he is vnvvorthy, & hath not deserued it.* other vvhere saith: *as God do blind, so he doth harden, abandone, & do not help, vvhich he may do by hidden iudgment but not vniust;* & this is the doct. of s. Chrysost s. Gregor. s. Damascene, & other fathers. To say then properly, blindnes & hardnes of heart, being the paine of former sinnes, such qualitie proceed not of a mans first sinn, neither is it found in iust mēs soules, vvho are not obstinat in their sinnes, but in obstinat sinners, vvho only do fall into blindnesse & hardnes of heart, vvhich cōmeth to them by their ovvn fault, in punitiō of their former sinnes. Of those s. Paul say: *bycause they hau changed the truth of God vnto falshood, & that they hau serued the creature rather then the creator, God abandonned them to vilaine affections.* Then the cause of their deprauation is for forsaking God & adoring the creature. The sam is signified by the vvords follovving:

Aug. l. de bono perseuer. c. 2.

Aug. ep. 105. ad Xixtum.

Blindnes is the paine of sinn.

Aug. l. 5. c. 3. contr. Iulia.

Chrys. ho. 3. in Rom.

Greg. l. 25. mor. c. 12.

Dama. l. 4. c. 20. de fide.

Hardnes of heart is properly in obstinat men.

Rom. 1.

as they made no esteeme to haue the knowledg of God, so God also abandoned them to re-
2. Thes. 2. *próbat sense, to do things vvhich vvere not lavvful:* & 2. Paul speaking of them vvho vvilbe seduced by the Antichrist, he attribute the cause to their proper malice saying *bycause that they receiued not the dilection of truth for to be saued, God sent them the operation of errour to the end they may beleeue the falshood:* that is, he vvil abandone them in such sort, that they vvil efficaciously receiue the Antichrist the fals & lying Messie, bycause they vvould not ioyne to Iesus, vvho is *the vvay, truth & life.* It is then bycause of their infidelity, & that they committed many sinnes, in punition of vvhich God leaueth them to
Chryss. sit. their senses, by vvhich they becom blind & hardened, & as S. Chryssost. say, *like souldiours vvithout armes abandoned by their captaine vnto their enemits.* Albeit God neuer so abandoneth the vvicked but that they may ask his grace & obtaine it; it is therfor God punished Pharao & such other obstinat, bycause by their fault they fal vnto such estat, & do persuere
Ioa. 12. so by their ovvn freevvil, litle esteeming the eternal life; So S. Iohn of the Ievves blindnes say: *they could not beleeue bycause Esay say: he hath blinded the eies & hardened the heart of them.* That is, they could not receiue the faith, bycause they vvere blind, & their hearts hardened, hauing deserued by their sinnes, that God should take from thē his grace, of vvhich being

deprived

depriued they are become blind. 2. Aug. saith: *that such blindnes, & impossibilitie in the vvicked to do good, taketh not away free-vvil, nor excuseth sinn bycause* (saith he) *albeit they can not see vvhil they are blind, yet they may become cleer seeing*; to vvit, bycause of their freevvil; therfor 3. Iohn say after: *they hau not any excuse for their sinn.* To vvit, bycause they vvould not be deliuered of it. As a man sicke refusing to take Physick vvould not be cured: vvhen then it is said that God do blind or harden the obstinate, that is not to say, that God do incitate or induce men to sinn; but by his secret & inscrutable iudgment, he vvithdravveth his mercy from them, & that for their deserts, permitting them to remaine obstinate in their offences; it is then diuin permission vvhich leaueth them to fal, & bycause it is also an actual punition, therfor it is declared by vvords signifieing action, as God hardened Pharao, he abandoned the vvicked to reprobate sense, he blindeth them, he sendeth them efficacie of errour, he inducеth them to tentation, not cooperating the malice in them, but substracting from the the light of his grace, & permitting them to be efficacioully seducted, bycause they so deserued in punishment of their former sinnes. So that the proper cause of their blindnes & hardnes of heart is their malice, abusing the patience of God, reiecting his grace, making themselues vnvvorthy of his gifts, & so they

Aug. tr. 53. in Ioa.

Hardnes of heart cummeth of former sinnes.

become bobies of Sathan in this life & the praie of hel in the next; & God is alvvayes vvise permitting man to vvork by his freevvil, alvvayes iust punishing the malice; alvvayes good expecting sinners; yea the most obstinate to penance, & Calain vvith his troup shevveth himself to be vvholy blind & hardened, for teaching that God is the vvorker of sinnes & for sacrilegiously abusing holy scri. to cõfirme his falshoods & blasphemies. Hau you not fould here a Looking glasse to behold the vggly visage of your carnal religion, confounded by your ovvn loadstone, for blasphemíng & dishonoring God?

CHAP. XXXII.

of freevvil.

IT seemeth to be propre for Refor. to be iniurious to al good: vve hau seen their iniuries tovvards Gods Chu. tovvards Gods vicaire in earth, tovvards Gods vvord & his Sacram. yea tovvards God himselfe; here shal appeare their iniury tovvards man, vvhile they make vvarr against humã nature drevving forth mans soule out of his body, leauing him as a beast. As they bring faire & painted language to couer their blasphemy against God, so they bring faire & coloured propositions of human nature, saying:

Refor. hypocr.

that man is made to the Image & likenes of God, that man is elevated over al corporal creatures,

tures & that man is capable of eternal life, they contradict al these by their false doct. saying, *that after the sinn of Adam man hath lost his freevvil, & do all things necessarily, & nothing freely,* vvhich taketh avvay the reasonable soule out of the body, & takes from man the hope of heauen; for if he hath not liberty of freevvil, he is not master of his actions: if he vvork by constraint & is lead as a slaue by the violence of his nature, he is not a man but the figure of a man, hauing only the exteriour form of a mā & inwardly a hors or other beast, & if he be not a man he carrieth not the image & likenes of God; he is not superiour of corporal creatures & briefly he is not capable of vertu or heauen; for s. Auhust. say: *it is not grace that make man to obtaine eternal life vvithout freevvil, neither freevvil vvithout grace.* & s. Bernard say: *take avvay freevvil there reste th nothing to be saued:* are you not thē the svvorne enemies of human nature, taking from mā such good the most excellent gift of God (according s. Gregorie) vvhich is found in man? the beast for vvant of freevvil is determined to one, but man not so: beasts follovv the instinct of nature making no choise, not so man vvho may deliberat & choose of tvvo, vvhich he pleaseth, casts eate necessarily & constrainedly, man may fast & abstaine from meate by the vertue of his freevvil. Then if you follovv only the instinct of nature as a beast, do you not condemne your self for

Refor. denie freevvil. Luth. in assert. art 36. Col. 2. Inst. c. 23. n. 8.

Greg. Niss. disp. de anima & resur.

Rainalds a beast & his religion false by his ovvn vvords.

a beast, vvhil by your ovvn vvords you deny your freevvil saying: *that you can not moue more then you are mouued?* & do you not condemne your pretended religion, according your loadstone saying: *that religion is fals vvhich most contenteth nature?* Cicero vvho had not the light of Christian faith, do argue you saying: *the praise of eth vertue is in the action*, al our endeuour by vvhich vve return to God & to the glory prepared for vs, is by laudable actions; but our actions are not laudable if they are not free; *for vvhat vve do naturally* (according Cicero) *do not deserue praise or dispraise.* Refor. endeuoreth to take from vs al this laudable action & vvorking, bycause they vvil hau men to hau loſt their freevvil after original sinn: in this Refor. are enemies against man & holy scrip. vvhich so often euidently affirmeth the freevvil of man. God say to Cain: *thy appetite shalbe vnder thee & thou shalt rule it*; that is, thou hast freevvil, thou art master of thy actions, & may do vvel if thou please; scrip. say: *I hau put before thee life & death, benediction & malediction, choose then life that thou maist liue.* Iosue say: *choose vvom of both, vvhom you please to serue*; God say: *if you vvil obey vnto me, & if you vvil not heare me.* They had then freevvil to obey vnto God, or not to obey. Christ say: *if you vvil enter into life, keep the command.* 2. Paul say: *vvho in his heart makes firme resolution, being not vrged by any necessity, hauing his vvil in his ovvn power*; could he more euidently af-

Scrip. proue freevvil *Genes.* 4

Deut. 30

Ios. 24.

Esa. 1.

Math. 19.

1. *Cor.* 7.

firme the truth of freevvil, & condemne your errour? if man do deliberat in his heart, if he make election, & resolution of any thing, if he hath his vvil in his povver to choose good or ill, hovv dare you say that man is depriued of freevvil, & vvhat he doth is of necessitie? Mathevv in the banks, Zacheas in the tree, the good theef in the crosse, Paul in the vvay did consent to Gods vocation, but the Ievves resisted as say the scrip, either the one or the other did this *freely*, or *constrainedly*; if constrainedly then the one is not to be praised, nor the other to be blamed; If freely, our cause is gained, & freevvil admitted. *s. Iohn say: some receiued him, & som did not.* Salomon say: *man may keep or not keep the lavv, & vvho might transgres & did not transgres, & might do il, & did not il. I called & you resisted.* Christ say: *how often I vvould hau gathered thy children togither, & you vvould not.* It is then certen that God hath giuen to man free liberty, vvhich consisteth only in the vvil vvhich is a natural povver in man by vvhich he may (al things concurring to be done) freely do, or not do; & may choose good or bad. If man hath not freevvil, vvhy in your books & pulpits do you persvvade exhort, command, forbid, & reprehend? do you not perceaue that your doct. destroies the lavvs & indgments of iudges & superiours; & that you bind the hands of magistrats, that they may not punish any guilt e person? yea you make euery

Act. 7.

Ioa. 1.

Eccles. 15. & 31.

Prob. 1.

Luc. 13.

Absurdities of Refor. denying freevvil.

one bold to cõmit euil, giuing him right to excuse himself of his crime: for if the theefe or adulterer had not freevvil, if he vvas constrained by necessity to steale, rob, kil, & violate, & could not do otherwise, vvhat can the iudge say, vvho must iudge according the crime, committed by deliberate vvil? this is the reason vvhy iudges do not condemne frenetike, senseles, or madmen, if they kil, slaine, or do other harme, bycause such men hath not reason & deliberate vvil. Your doct. also ouerthrovver human policie, & giues occasion to your vvomen & daughters to prostituate their bodies, & not to refuse any; & say for excuse that they hau not their freevvil, that they can not resiste, & that they are constrained by necessity; & vvhat can you say but that they defend themselues vvith the *ergotes* of your doct. & by consequences of your heresie you hau no right to punish them; for vvhere ther is no freevvil, ther is no sinn, & consequently there ought to be no paine or reprehension; & as s. Aug. say: *you denie that vvhich al the vvorld confesseth in al places*; yea the Turks & Payans do not denie freevvil in man. Vvherby you see that mã hath not lost the liberty of his freevvil by the sinn of Adam; therfor taking avvay freevvil, you take avvay sinn, (as say s. August.) hel, al scrip. al Christian lavvs & discipline; for none is to be blamed nor to be admonished. An ancient father say: *that they vvho*

Aug. cõt. Manich. c. 11. & disput. 2. contr. fortun. & de ver. relig. c. 14. Aug. l. 2. ad Simpl. c. 4.

bold your opinion, do peruert & ouerthrow the whol list of man; & his reason is good, for vpō this regard of freevil are grounded al political lavvs, precepts, prohibitions, paines & revvards vvhich els vvere meerly superfluous, vaine & against reason; by your doct then you abolish as much as possible you may both heauen & hel. For 2. Anhust. say: *how shal our Sauiour reward euery one according their vvorks if ther voere no freevoil?* & say other vvhere: *if God had not given freevoil, he could not haue any iust iudgment to punish the vvicked, neither any rervvard for merite of good vvorks, neither should ther be any diuin precept to do penance for sinnes committed, & vvho denieth freevoil is not a Catho. he is then an heretique, he is a Manichean, & vvors then a Pagan.* Therfor this holy Doctor concludes: *vve beleeue by certen faith the freevoil, & vve preach it vvith assurance.* It is true by the sinn of Adam, mans freevvil vvas made vveake, bycause novv man hath difficulty & paine in doing good, vvheras befor Adams sinn men might haue done good easily & vvithout difficulty, yet this difficulty seruеth man for exercise & vertue, & for great merite befor God. Refor. obiect the vvords of Esay: *do vvel or ill if you may;* I ans. these vvords are not said to men but to idols, vvho could not do any good to those vvho vvorshipped them, neither could they do harme to those vvho contemned them; vvhat make this against mans freevvil? right nothing.

Euseb. Cæsar. l. 11. c. 7. de præp.

Refor. abolish heauen & hel. Aug. hypognos. l. 3.

At befor chap. 16

obiection Esa. 41.

Rom. 7. They obiect s. Paul saying: *I do not the good vvhich I vvould, but I do the euil vvhich I vvould not*: I ans. s. Paul speake not of his freevvil, but of the sensual appetit; for in man ther is a *superiour & inferiour part*: the superiour part follovveth reason & the lavv of God; the inferiour follovveth the flesh & sensualitie: freevvil is in the superiour, & not in the inferiour part; this inferiour part rebelleth against the superiour by reason of concupiscence & inclination to euil vvhich is engraffed in our sensualitie & corrupted nature; for the flesh & inferiour part may stirre vp diuers disordered motions, or perturbations against the mind & spirit, & on such a sudden somtimes inuadeth the same, that befor it attendeth, or that reason can gather it self to deliberat, man is vn a sort (though vnwillingly) entangled, vvhich as soone, as they are perceaued, be ig reiected, neuer maketh the vertuous ma a siner: such first motions are not imputed for sinnes & they vvere in s. Paul, & may be in the iust. Vvherfor s. Paul, saying: *that he do not the good vvhich he vvould*, he do not meane that he can do no good vvhich he vvil or desire, or that he is euer forced to do that vvhich his vvil agreeth not vnto, but by reason of the forciblenes of concupiscence, vvherof he can not rid himself during life, he can not accomplish al the desires of his spirit & mind; this is it he said to the Galatians: *the flesh coueteth against the spirit*,

A superiour & inferiour part in man.

& the ſpirit againſt the flesh, that not vvhat-ſoeuer you vvil, you can do. & to shevv that he ſpeaks of the ſenſual appetit vvhich is in the inferiour part; he ſaid: *I knovv that there is not dvvelling in me good*; that is, I knovv by experience of the rebellion of the flesh againſt the ſpirit that ther dvvelleth not in me good, that is, inclination to good but rather the oppoſite; & leſt any should think that he meaneth this of his ſpirit & freevvil, preſently he declares hovv it ought to be vnderſtood ſaying: *that is, in my flesh*, in my ſenſualitie, & not in my ſoule or ſpirit vvher remaineth my freevvil. Yea s. Paul by these vvords: *I do the evil vvhich I vvould not*, declareth manifeſtly mā to hau freevvil: for men may ſuffer ſemtimes in their bodies, that vvhich their vvil agreeth not vnto, bycauſe the proper act of freevvll, vvhich is, to vvil or nil, to conſent or diſſent, is euer free in it ſelf: albeit then ther may be internal or external force to ſtaie a mans mēbres that they obey not to that vvhich the vvil commandeth; yet that is neuer imputed vnto man vvhat he do in his internal or external faculty vvhen the vvil do not concurre; therfor the Apoſtle ſay after: *I vvork not it*, bycauſe a man do not that vvhich is not done by his vvil. Vvhich clearly proues freevvil. For example: if a man be kept by violence or force in any aſſembly, doth he cōſent to vvhat is done ther? you may ſee your obiection is not to the purpoſe,

bycause freevvil is not in the sensualitie but in the spirit or soule s. Paul then saith, *that he do not the good vvhich he vvould*, that is, he vvould vvillingly not feele the motiues of sensualitie: vvhich appeer by the vvords followving: *I see an other lavv in my members* (he say not in his freevvil) *repugning to the lavv of my spirit: therfor I my self do serue the lavv of God in my spirit, but I serue the lavv of sinn in my flesh.* Al this discours of the Apostle make nothing against freevvil, but rather proues it, & shevveth that man can not profite vvithout the grace & help of God; so is to be vnderstoad many other places; as s. Iohn saying: *man can not receiue any thing, if it be not giuen to him from heauen*, & s. Paul saying: *vve are not sufficient to think any thing of our selues as of our selues, but our sufficiency is from God*: & s. Iames saying: *al good giuen & al perfect gift is from aboue, descending from the father of light*; & Christ saying: *without me ye can do nothing*: s. Chrysost. say: *God created vs vvith freevvil, that by our vvil vve may vvith Gods help, do vvhat vve vvil*; vvhich shevves the cooperation of mans freevvil vvith Gods grace: s. August. say: *vvho created thee vvithout thee vvil not saue thee vvithout thee.* If you obiect s. Iohn saying, *none can com to me, if the father do not drav him*: I ans. God dravveth vs by svveet internal motions & persvvasions of his grace, but doth not violently force any man; therfor s. Chrysost. say: *God dot not constraine the vnvvilling, or those vvho*

Freevvil concurre vvith grace.
Ioa. 3.
2. Cor. 3.
Iaco. 1.
Ioa. 15.
Chrys. ho. 45. in Ioa. 6.
Aug. l. confes.
Ioa. 6.

vvil not come, but drawes thos vvho are vvil-ling to come & giueth their hand to be drawen to him, for if God vvil & vve vvil not, the fault cómeth from vs, & not from God; for though Gods vvil is not impotent or vveake yet ordinarily he vvil not force any; God is alvvayes redie to saue men, yet do not constraine by violence or ne-cessity those vvho vvil not com, but sa-veth them vvho vvillingly comes vnto him: the obiection then makes nothing against freevvil, bycause God cóstraineth none; Christ *by this place* (as say Theo-philact) *do not take avvay freevvil, but by it is to be vnderstood Gods grace preuenting vs*, or his internal vocation, and mouing our vvil to good, vnto vvhich man often re-sisteth & disobeieth according Gods vvords: *I called & you resisted, I extended my hand to help you, & ther was none that did behold it.* Vvhen thé God do call or drav vs by his internal vocation & preuenting grace, it is in our liberty & freevvil to có-sent or not cósent, to accept of his inspi-ration or to refuse it, to cóuert our selues to do vvel or to do ill. Ref. obiect that *none can resist to Gods vvil.* Truhe none cā resist or hinder God to hau his vvil & decrees; for vvho could hinder God of his vvil & decree of creating the vvorld? *God vvil hau al men to be saued*, say s. Paul, Gods de-cree is to giue general concourse, & pre-uenting grace to al men: no man can re-sist to God of hauing these decrees, but vve may so resist that these decrees hau

Theoph. in Ioa.

Rom. 9.

1. Tim. 2.

not effect in vs for not cooperating vvith them & so the resistance comes of mans part, bycause he do freely choose & vvorke his actions, as is proued. Againe the former vvords of Christ saying: *vvithout me ye can do nothing*. Declares only the necessity of grace, that our vvorks may be meritorious of eternal life, vvithout vvhich grace no vvork is gratfull or acceptable to God; freevvil then in doing good must concurre vvith grace, vvhich is diuided into tvvo; 1. to preuent, moue, prepare, & excitate mans vvil to consent; & according this are Christs vvords, *vvithout me ye can do nothing*, & other texts cited befor, bycause al good is from God, & vve can not do good vvorthy of heauē vvithout Gods grace; neither do this preuenting grace force or constraine mans freevvil but only svveetly doe allure & inuite man to consent, as they vvho vvere inuited to supper in the ghospel, *som came & som came not*: vve do not merite this first grace, neither is it in our povver; yet it is in our povver to consent & to cooperat vvith it, vvhen it is giuen, yea it is sufficiently giuen to al, for 2. Paul say: *God vvil haue al men to be saued*. & the holy ghost say: *I stand & knock at the doure*, that is, I preuent & excitat mans vvil to receiue my grace: therfor giueth sufficient grace to euery one. The 2. grace is to help mans vvil novv prepared & to cooperat vvith it: this is proued by 2. Paul saying: *that the grace of God vvas not in vain*

Gratē diuided in tvvo, preuenting.

Luc. 14.

1. Timo. 2.

Apoc. 3.

Coopering grace.

1. Cor. 15.

vaine in him, but that he laboured more abundantly, not himself, but the grace of God in him.

s. Auguſt. vpon this ſay; *that neither the grace of God alone, neither s. Paul alone, but the grace of God with him*; vvhich euidently proues that mans freevvil may cooperat vvhith Gods grace; & Dauid often *calleth God his helper, & prayeth God to help him*; if God do help vs, vvithout doubt vve do ſomvvhat out ſelues, for the helper do not al, neither he that is holpen doth al, but both togither; & s. Paul *calles vs helpers of God*; & ſaith: *the ſpirit helpeth our infirmity; & exhorts the Chriſtians not to receiue the grace of God in vaine*; & ſaith: *I can do al in him vvho comforteth me*. Are not Refor. then much abuſed, ſaying *that mans vvil do not cooperat vvith Gods grace*? yea Caluin moſt impiouſly ſay: *that it is not in the povver of mans vvil aſſiſted vvith grace to conſent or not to conſent*; this errour is manifeſtly refuted in ſcrip. for s. Paul conſented to Gods grace, ſo s. Mathevv & others; & to the contrary the Ievves though by grace & diuin inſpirations vvere often excitated to faith & penance, yet they vvould not obey (ſay s. Stevven) but freely & vvith plain liberty they reſiſted, othervviſe vvhy ſhould they be blamed? *ye alvvayes* (ſaith he) *reſiſted to the holy Ghoſt*. Dauid ſuppoſeth that it is in the povver of mans freevvil, either to obey, or not to obey, to Gods aduertiſments, ſaying: *if this day you heare Gods voice, do not harden your hearts*; that is, if

Aug. l. de gra. & lib. arb. c. 5.
Pſ. 69.
1. Cor. 3.
Rom. 8.
2. Cor. 6.
Phil. 4.
Cal. 3.
Inſt. c. 23
Act. 9.
Math. 9.
Act. 7.
Pſ. 94.

you perceaue the internal voice of the holy Ghost do not reſiſt, but giu place & conſent to him; God ſay: *I ſtand & knock at the doore, if any vvil open to me I vvil enter to him.* do not this clearly shevy that it is in mans freevvil to conſent or diſſent to Gods vocation? it is ſhen certen that Gods grace cooperateth vvith mās freevvil; for Gods grace is as the shining ſunn going about, & ſearcheth to enter al vvhere, but it do not enter in places cloſed if they be not opened: *for albeit God vvil hau al to be ſaued*, yet al mens vvil do not obey to Gods vvil; let vs ſet for exāple tvvo mē fallen into a moſt deepe pit, out of vvhich it is impoſſible for them to riſe, novv one preſenteth to them a cord for to dravv them forth, the one helpeth himſelf vvith the cord, & the other vvil not, vvho is cauſe of the deliuerance of him vvho is dravven forth? is it not he vvho did giu the cord? yet he cooperated holding the cord by vvhich he is deliuered; & vvho is cauſe that the other remaines & perisheth in the pit, but his ovvn lazines & miſery not helpīg himſelf vvith the cord? this is it that God ſaith to the obſtinat & ſinnful ſoule: *I deſired to cleane thee & thou art not made cleane of thy* filth; therfor it is ſaid: *thy malice do argue & accuſe thee.* s. Auguſt. ſav: *they vvho perish it is not by neceſſity, but by the liberty of their ovvn freevvil.* Briefly to eſchevv al Reform babling; vve muſt note that ther is great difference, to hau perfect dominion ouer a

Apo. 3.

Ezech. 24.

Ierem. 2.

Aug. l. de prædeſt. & grat. 6. 15.

thing vvithout any reſiſtance; & to haue rule ouer a thing vvhich often reſiſteth; ſo Ariſtotle noteth that man hath perfect dominion ouer his external members, as ouer his eies, hands, feete, &c. like as a Maſter hath ouer his ſeruant vvho do not reſiſt; but man hath not ſuch rule ouer his internal motions of ſenſualitie, vvhich oftē do reſiſt to reaſon & good, as ſubiects do sōtimes to their ſoueraignes. Vvhat then Refor. obiect againſt mans freevvil, doth only ſignifie that man hath not ſuch perfect rule ouer his internal motions of ſenſuality; as he hath ouer his external members: this makes nothing againſt freevvil, vvhich is not in the ſenſuality, but in mans ſoule: Al the fathers acknovvledgeth mās freevvil; s. Cyprian ſay: *man may chooſe good & reiect euil*; & ſaith: *man is left in the liberty of his freevvil, that he may chooſe death or ſaluation*; s. Ignace ſay: *if man exerciſe godlines, he is a man of God; but if he vvork vvickedly, he is a man of the diuel, not made ſo by nature, but by his ovvn freevvil*; s. Ambroſe ſaith to you: *if thou doſt not beate dovvne Sathan, it is thy fault, for that thou vſeth not thy povver, bycauſe vve may put dovvn Sathan, or make him proud; for if our actions are diſpleaſent to God, Sathan is proud; but if vve do good vvorks of chaſtitie, iuſtice, charitie, &c. vve tread dovvn the ſerpent of hel*; & ſaith: *vve may hau in this life a continual victory ouer the diuels*; s. Ierom ſay: *man is not drauven to vertue or to vice by neceſſity: for vvher ther is neceſſity, ther is no damnation*

Diſpoti-tale & politicall dominiō.

Cypr. in Lucam & ep. 55.

Igna. ep. 3.

Ambr. in Pſ. 118.

Iero. l. 2. c. 2. contra Iouinia. &

in c. 7. Eccles. & in c. 7. Matth. & in c. 5. Galat.

nor glory, & saith: God permitteth good & euil in the world that wisdom may haue place to choose good or to eschew euil, & that freewil being left to man, he may not say that God made him insensible & doltish; & saith: if keeping Gods precepts, man is made the sonn of God, then he is not so by nature but by freewil; & saith as yet: it commeth from our selues & not from God nor from the diuel that we consent to euil.

Aug. c. 1 & l. 1 de vera relig. c. 36.

1. August. made three books of mans freewil & one of grace & freewil, & saith: *God reuealed to vs by his holy scrip. that ther is free liberty in mans will, & writing against heretiks saith: ther is giuen to mans soule freewil, which heretiks by foolish reasons endeuoreth to denie; & they are so blind that they do not perceiue themselues to say this by their owne vaine & sacrilegous freewil.* Acknowledg by this Looking glasse that who denies mans freewil makes nature lawlese like to a beast, & giueth no glory to God.

CHAP. XXXIII.

Of Iustification.

Refor. depriue man of iustice,

REfor. cõtinuing their iniuries against human nature, not only they depriue man of freewil (which is the faireſt natural gift that God hath put in mans soule) but also they depriue man of his iustice the most excellent supernatural ornament, that God giueth to him. Refor. (as their custom is) affirme som truth to

colour, their false doct. saying that iustification commeth from Christs merit; & to be the frend of God, iustification is necessary; These are vvords of hypocrisy to introduce their false & fained iustice. Catho. holdeth that man is iustified by the merits of Christ, that is, of vvicked he is made iust; vvhich iustice consist in the *remission of sinnes* (vvhich God doth, purging man of al spiritual filth) *& in the renouatio of the soule* vvhich by his grace he makes a nevv creature vvholly faire & agreable to his maiesty: this mutation by vvhich the sinner is made iust, is called iustification; as he vvho vvas sick, is in health; & vvho vvas blind, is seeing; & vvhat vvas cold, is vvarme; & as in stead of darknese commeth light, so in stead of sinn commeth grace. Refor. vvil han to be togither in man, sickness & health, cold & heate, blindnes & sight; & yet they vvil not be persvvaded that they are blind & absurd in their doct. They confesse by mouth the remiffion of sinnes, but they denie it in effect, saying, *that sinnes remain alvvayes in the soule vvhils it is in the mortal body, they being only couered by Christ, that they may not be seene & iudged by God*: yea they say *Christian iustice is no other then the iustice of Christ, being imputed to man appearing outvvardly iust, though he be invvardly an abominable sinner.* Caluin expoſeth this imputatiue iustice by the likenes of human iustice; saying *as if one accused vvrongfully, being after examined by the iudge, is ab-*

Christia iustice. *Trid. sess. 6. c. 7.*

Caluins iustice is hypocrisie. l. 3. inst. c. 3. p. 10. & 11. & c. 4. p. 12.

Cal. 3. Inst. c.

solued & declared innocent, ontvvil say that he is iustified; so according Caluin, man to be iustified is no other then to be declared & pronounced iust, albeit he is not iust, as may happen in vvorldly courts & in the iudgment of men; as if a thiefe by som fauour should obtaine of his Prince a testimonie of good life, & then men vvould say, he is iustified, though he is a thiefe. This is Refor. iustice, vvhich is no iustice, but rather hypocrisie, & a maske of iustice, & only an exteriour apparenc imagining themselues iust by the measure of the vvorld, & not by diuin iudgment; & see hovv Caluin forgeteth himself in his similitud, comparing the sinner to a man accused vvrongfully, that is, to an innocent man; being great differens betvveen a vvicked man & an innocent man.) Refor. gainsay holy scrip. vvhich say expressly, that mans sinnes are taken avvay in his iustification: *behold the lambe of God, vvho taketh avvay the sinnes of the vvorld; do penance & conuert your selues that your sinnes may be abolished; Christ vvas offered once to abolish the sinnes of many; take from me al iniquitie; blot, vvash, clean me of my sinn & I vvilbe more vvhit then snovve, as much as east is distant from vvest, so farr' vvil God put our iniquities from vs; I dispersed thy sinnes as a cloud & as a myst; I vvil povvre out clean vvater to vvash them of al filth, & vvil giu them a nevv spirit. Their sinnes vvilbe sought for, & shal not be found; God vvil cast al our sinnes in to the bottome of the sea.* Refor leaue

Abolitiō of sinne.
Ioa. 1.
Act. 3.
Hebr. 9.
Ose. 14.
Ps. 50. & 102.
Esa. 44.
Ezech. 36.
Iere. 50.
Mich. 7.

them in the bottome of the heart. I ask hath Refor. more of the ſpirit of God thē the Apoſtles & Prophets? are Refor. more faithful then ſcrip? can beautie & cleanes be vvith the filth of ſinn? are the idols caſt dovvne & ſtanding vp? are ſinnes ſtil in the ſoule, being vvashed vvith Gods grace, & made more vvhit then ſnovve? can blacke make vvhit? can cold make vvarm? can darkeneſe lighten? or can vve be good & bad, healthy & ſick, clean & vnclean, vertuous & vitious, in grace & diſgrace togither? moreuer if the ſpot of ſinn continueth ſtil in man, & if forgiuenes of ſinnes conſiſt in not imputing thē; it followeth according Refor. that ſinnes are neuer taken avvay, bycauſe neuer in this life, as they ſay; neither in Purgatory, vvhich they do not acknovvledge, neither in heauen, *vvher no abomination can enter*; neither in hel, vvhich is the place of eternal paine. Againe if mortal ſinn do remaine ſtill in the iuſt mans ſoule, yea vvhil he is in ſtate of grace; truly the Apoſtle vvas farr deceiued ſaying: *that ther is no ſociety vvith light vnto darcknes*; yea according Refor. it muſt be ſaid, that Saints in glory are in ſtate of iuſtice & vniuſtice: the ſinn of Adam made vs realy vniuſt; & not by only imputing; therfor the iuſtice of Chriſt the ſecond Adam hath realy iuſtified vs, & not by only imputing: ſo ſay s. Auguſt: *as in Chriſt is made true death, ſo in vs is true remiſſion of ſinnes; & as in Chriſt is true reſurrection, ſo in vs is true iuſtification.*

Apo. 21.

2. Cor. 6.

Aug. in Enchyrid. c. 52.

By this you see that in mans iustification sinnes are taken avvay; & therfor Caluins doct. is false: for Scrip. do not say that Christ came to couer sinnes, but to take them avvay vvholly: *Christ appeared to take avvay our sinnes, & to dissolue the diuels vvorks,* vvhich are sinnes; *& the blood of Christ vvasheth vs of our sinnes; he is faithful & iust to pardon vs our sinnes, & to clean vs of al iniquity in his blood; to heal & cure vs*; yea Christ appeared to destroie, cõdemne & abolish sinn. If sinn had force to detorne, corrupt & destroy the soule, may not grace direct, purge, & cure the soule? sinn proceedeth of vveaknes; but grace of diuin povver: if sinn then abounded in malice to ruine & destroie, vvhy should not Gods grace surpasse to sauemens soules? Refor. also do to God a notable iniurie; for they accuse Christ either of malignitie or of impossibilitie; as that he vvould not, or that he is not able to take avvay sinnes, but only to couer them, like a bad physitian dissembling a vvound, & not curing it. It is a more diuin vvork to cure the soule then to cure the body; you are then iniurious saying that Christ taketh not avvay sinnes but only coureth thẽ; Christ cured the bodies of the sick; if you say that curing the sickmẽ he did ôly couer their sicknes not taking them avvay; as curing the lepric men couering only their leprie & not cleaning them; vvould you not be blasphemous against open truth? & are you not more against the iustice & health of

Ioa. 3. & 1. Apo. 1.

Esa. 53. Rom. 6. & 8. Coloss. 2.

Refor. iniurious to Christ.

Math. 8.

the ſoule, a more noble & vvithout com
pariſon a more vvorthy vvork of Chriſts
povver then the curing of the body. If
you confeſſe that Chriſt vvould & could
do the one & the other, vvhy do you ſay
that ſinnes pardoned do remaine in the
ſoule & are couered? if you beleeue that
Chriſt curīg the ſickfolke expelled their
ſicknes, giuing perfect health of body,
vvhy do you not beleeue the ſam of the
ſoule? is it not bycauſe you are miniſters
of hī vvho endeuoreth to darkē the glo-
ry of God in al & by al & chiefly in the
remiſſion of ſinnes & iuſtice of man, the
ſoueraign action of his omnipotēcy, vviſ-
dom & goodnes? for vvhat could God
make more diuin in mans ſoule, vvhich
he redeemed by his ptetious blood, then
to purge & clean hir of ſinn, making hir
moſt beautiful? s. Iohn ſay, *Chriſt taketh
avvay ſinnes*; Refor. ſay, *Chriſt taketh not
avvay ſinnes*; vvhether of them is to be be-
leened? againe you attribute more povver
to the malice of Sathan vvho could &
can infect the ſoule, making hir deforme
by ſinn (you ſaying *original ſinn to be an in-
herent euil remaining in vs after baptiſme*) then
to the povver of Chriſts vertue; you ſayīg
that Chriſt can not cure ſinn, but only
couer it; nor make the ſoule faire, but
only maſking hir vvith his ovvn iuſtice:
vvher find you in ſcrip. ſueh iuſtice? you
ſee befor hovv the Prophets & Apoſtles
calleth it *remiſſion & abolishmēt of ſinn, curīg,
cleanlines, vvhitnes, beauty of the ſoule & re-*

Chriſts chiefe vvorke is to iuſtifie the ſinner.

Refor. imputatiue iuſtice refuted.

nouation of the ſpirit: vvher is your remiſſion of ſinn conſiſting in couering it, or the imputing of Chriſts iuſtice? your imputing iuſtice is like as if a man vvould ſay, ther is a vvhit houſe in England by the imputation of the vvhitnes vvhich is in Irland; & vvho vvil ſay that the iuſtice of Peter is the iuſtice of Paul, albeit the one ſatisfied for the other? you pittifully deceiue your ſelues: the perfections of God are not diſtinguiſed from God; his vviſedom, ſcience, truth, iuſtice, vvil, goodnes, mercy, &c. are God himſelf, he being a moſt pute & ſimple act vvithout compoſition: al creatures by their ovvn forme (vvhich they participate of God) are good, but they are not good by the eſſential goodnes of God; ther are then many goodneſſes, & one goodnes of God: your ſelf ſay, *that God giues not his glory to an other*, neither giues his ovvn goodnes, holines, iuſtice, &c. to a nother: therfor Chriſts actual & habitual iuſtice, vvhich is one & indiuiſible in his ovvn perſone, liberally imputed to vs by God, or eſteemed as ours, can not formaly iuſtifie vs; bycauſe this iuſtice of Chriſt is vvithout vs, & as it is one & indiuiſible; it had beſe equaly in al iuſt men, & vvould make al to be as iuſt as Chriſt himſelf; & if ther vvere no other iuſtice in man then Chriſts iuſtice imputed, then the vvicked beleeuing vvould hau as much grace as the iuſt; & it vvould follovv that Iudas the traitor & Luthers vvhoore vvas as iuſt

Great abſurdities of Refor. iuſtice.

& as holy as s. Paul, or s. Magdal. or any other of the Apostles; & as yet vvould followv, that man could not increase in grace or iustice; yet scrip. say[2]: *they vvil go from vertu to vertu; & the stepper of the iust as the morning light, do proceed & increse vnto perfect day*, & s. Paul say: *God vvil augment the grovving of the fruite of your iustice*; & s. Iohn: *vvho is iust, shalbe iustified more; & vvho is holy, shalbe as yet more sanctified*: yea as yet vvould followv that althe iust & saits vvould be equaly holy, yet scrip. say of Iob, *that ther vvas not like to him in earth, a simple & right man*; *other is the brightnes of the sunn, other the brightnes of the moone, other the brightnes of the starres; for one starre do differe in brightnes from the other*; & Christ saith: *in my fathers house ther are many lodgings*; ther must then be in vs other iustice then the iustice vvhich is personally in Christ: for as ther is great difference betvveen the light vvhich is in the sunn, & the light communicated to the aire, starres, & other creatures; so ther is great difference betvveen the iustice vvhich is personally in Christ, & the iustice vvhich he doth put by his merits in iust mens soules. Againe sith by sinn vve are made enemies of God; but by iustification vve are made the frends, familiers, children, & heires of God; ther must then be in vs som foundation of this frēdhip, adoptiō, & inheritāce besydes the remission of the sinn; for albeit a guiltie man be absolued in iudgment, he is not therfor revvarded;

Ps. 83. Prou. 4. 2. *Cor. 9.* *Apo. 22.* *Iob. 1.* 1. *Cor. 15.* *Ioa. 14.*

but by iustification not only vve eschevv the damnation of hel, but also vve obtaine eternal life; so say s. Paul; *novv deliuered from sinn, you are made seruants to God, &c.* & as the giuing of light do not consist in expelling darknes but also in communicating of light; & as vvarming do suppose introduction of heate, besydes expulsion of cold; so iustification do cōprehend the forme of iustice, vvhich expelleth the contrary, to vvit, iniustice, do you not see novv your Chimers & absurdities teachīg euery one to be equaly iust as Christ? yea Christs iustice vvas not īputed vnto the Angels, by vvhat thē vvere they iustified? much lese Gods essential iustice, or God himself dvvelling in vs, cā be of it self the formal cause of our iustification; for it vvould follovv that al sinners & diuels, beasts & stones should be iust, yea equaly iust as God, bycause Gods essential iustice being indiuisible, is by essēce, presence & povver in al creatures, for he seeth & gouerneth al: *if I ascend to heauen, thou art ther, if I descend to hel thou art present*; God is the cause of the being of al creatures, but according Refor. God by his essence is the forme of al creaturs, vvhich to say, is most foolish. God thē in iustification povvreth & giueth inherent iustice (not his ovvn essential iustice) & grace by vvhich man is invvardly renued, made clean & iust; s. Paul saying: *be ye renued in the spirit of your mind; & do you not knovv that the spirit of God dvvelleth in you?* to vvit,

Rom. 6.

Ps. 138.

Inherent iustice.

Ephes.

1. Cor. 3.

Rom. 5.

vvit, by holines, iustice & charitie; & faith: *the charity of God is povvred in our hearts by the holy ghost vvho is giuen to vs*; this charity is called *grace*, for making vs gratful to God; & is called *iustice*, bycause by it man giueth to euery one his due, to God vvorship & obedience; to him self encrease of vertue & horrour of vice; & to his neighbour loue & seruice; & is called *the gage of inheritance* bycause the holines of Gods spirit vvorking in the iust, giues great hope of eternal inheritance. Refor. then are abused imagining them selues to be iust only by Christs iustice vvhich is in him, not admitting any inherent iustice in man, as they admit inherent sinn; but vve admit in man inherent iustice vvhich is giuen by Christs iustice: in this sort our iustice; may be called Christs iustice, bycause by his passion, vvhich he suffered for al human kind, he merited it for vs, s. Paul saying: *God deliuered his proper sonn for vs al; & Christ is made to al vvho obeieth to him the author of saluation.* Rainalds seemes to dote, saying *vve make nature vvanton for teaching that Christ died effectually for al men.* I Ans. if Adams sinn taketh effect in al, vvhy should not Christs passion & death take effect in al vvho ioyneth vnto him? but this nevv Refor. esteemes the diuel & sinn to hau greater force then Christs grace & merits Such is the blindnes of thē vvho vvillingly straie frō the truth, folloyving their nature & dishonorig God. Ref. obiect: *blessed are they vvhos*

Ephe. 1. Rom. 6.

2. Cor. 3.

How Christs iustice is ours.

Rom. 8. Hebr. 5.

Rainalds doteth.

Ps. 31.

iniquities are remitted & whos sinnes are co-uered. This is the Refor. great cannon by vvhich they imagin to ouerthrovv mas true inherent iustice; but they labour in vaine vvashing a tyle; they inferre of this that sinnes are couered & not taken avvay. I ans. they do not vvel inferre, that sinnes are not taken avvay; for to couer them only & not to take them avvay, vvere but a fained remission: mens sinnes the are both couered & taken avvay as s. Auguſt. vvel explicateth saying: *vvounds in the body may be couered in tvvo manners; 1. the vvounded man may couer his vvounds vvithout taking them avvay; 2. the physitian couering them taketh them avvay: so a sinner may coner & dissimulate his sinnes, but vvhen God couers them by powring his grace, he cures & takes them avvay, trust not the first, but the second couering makes men blessed according scrip.* vve are also couered by Christs protection, as say scrip. bycause he reconciled vs vnto his father; & vve are vvashed in Christs blood, iustified by his merits, & not iust of the iustice vvhich is in Christ, but of the iustice he merited for vs by his blood, & vvhich he puttes in our soule by his mercy: as the sick by Christs vertue obtained their health, not the corporal health that vvas in Christ, but the health he putt in their bodies. Refor. then abuse the vvorld, saying vvhen God iustifieth man, that is, he imputeth to man the iustice of Christ, though man be not iust in deed; or God reputeth man iust, vvhen

Hovv iust men sinnes are couered. Aug. Ps. 31.

Refor. make contradiction.

man in deed is vvicked & vniust; & so Ref. vvil hau the vvicked mā tobe iust & vniust togither; vniust in as much as he remaines in his sīnes; iust in as much as he is couered vvith Christs iustice. In this sort Caluin vvil hau mē to be vvhit & painted sepulchers hauig a faire sight outvvardly, & invvardly to be stīking carcasses full of sinne & most hideous. Vvhen our iustice is called the iustice of God, it is bycause God is author; so al parts of our body are gifts of God, bycause they come from his mercy & goodnes; & s. August. say: *the iustice of God, not by vvhich he is iust himself, but by vvhich he endueth man vvhen of a vvicked he makes him iust*; so the spouse, to vvit, the Chu. is called faire, not by the fairnes vvhich Christ hath in himself, but by the fairnes he hath giuen to hir. Is not Caluin inept saiyng, *sinnes are couered that God may not see or iudge them*? to vvhom are these sinnes couered? truly not to the sinner himself, as is certen; can ther be any thing couered or hidden befor the eies of God vvho seeth al, penetrates al, & *hath al things open*, as say s. Paul, *befor his face*? dare you so much blaspheme as to make God ignorant or blind, to foisten in your false doct? & if God see the sinnes, is it possible that he vvil not iudge & punish them, sith such punition is part of his diuin iustice? vvil you make the soueraign iustice vniust, to giu credit to your vaine imaginations? it vvere better for you to say that sinnes are couered by

Math. 23.

Aug. cit. befor.

Ref. make God ignorant & vniust

Hebr. 4.

internal infusion of grace, sith Dauid in the sam place puttes together *remission of sinnes & blessednes*; & vvhat blessednes can ther be, vvher sinnes remaines? it vvere easier for you to hold the proper sense of scrip. vvith the Catho. Chu. that God remitts & forgiues sinnes, that is, taketh them avvay out of the soule & renueth the spirit & by the vertues of faith, hope, charitie & grace vvhich he giues in iustificatiō making the soule a nevv creature, as scrip. say plainly, then to bring metaphorical shadovves of couering & masking of imputatiue iustice vvhich is not in scrip. & to haue recourse to similitudes of laical bares & sessions to declare the supernatural iustice of man, you saying, *man iustified by God*, that is, *declared iust in the fashion of courts*. Vvhat conuenience is ther betvveen God & mens iugdment? are they not as farr distāt as east from vvest? men only see outvvardly, may deceiue & be deceiued, & may declare a man iust, vvho is not iust; but God seeth al that is invvard in the soule & can not be deceiued, neither can he declare the man iust vvho is vvicked, bycause he vvould do against his truth: vvhen the secular iudge absolue the guiltie mā, he can not make him iust by pronouncing him iust; but vvhen God absolueth the vvicked pardoning him his sinnes, he makes him iust & calls him iust vvith truth; at the bares of secular courts vvho confesse his crime is condemned, & vvho can couer it, is de-

God & mens iudgmēt differ.

clared iust, though falsly; but at Gods iudgment seat, vvho confesse his sinn, is absolued, & vvho couereth it, is condambed, albeit in apparence he seemes to be iust: how then make you similitudes of things most vnlike & more distant then heauen & earth? vvil you measure diuin mysteries only by natural iudgment? s. Paul saying; *they are iust befor God*; this is not only vnderstood of external iustice imagined by men, as Caluin esteemeth; but also of true & internal iustice; for Beze himself say; *that it repugneth to Gods iustice, to esteeme any man to be iust, vvho truly is not iust*; therfor mā must truly be iust, be for he be declared iust by God. Refor. obiect s. Paul vvords: *by the obedience of one man, many are made iust*. I ans. men are made iust by Christs obedience, by his charitie, by his mercy, by his iustice, by his humilitie, & by al Christs vertues, but other are the vertues that are in Christ, other the vertues that are in men s. Paul then saying, *men are made iust by Christs obedience*, he meaneth meritoriously, not formaly: for here he opposeth Christs obedience to Adams disobedience: for as Adam by his offence deserued for his posteritie to be deemed in original sinn: so Christ by obedience, iustice, &c. deserued for Christians, to receiue grace & inherent iustice by vvhich they are iust in themselues. By this you may behold your proud nature, esteeming your self to be iust & God to be ignorant & blind. You say

Rom. 5.

Rom. 2.

that by your faith you are eſtablished in grate & aſſured of glory. You hau no reaſon to beleeue that, for faith is from diuin reuelatiõ, your ſaying is not reuealed by God, neither is it in diuin ſcrip., neither is it an article of Creed, neither is it a tradition of Gods Chu. it muſt not then be beleeued, yea you ara injurious to your ſelf, ſith ſcrip. vvil hau you to liu alvvayes in feare of God: *bleſſed is man vvho alvvayes is fearful*, he vvho aſſureth himſelf of ſaluation, hath not the feare of God or man: you aſſure your ſelf of glory, & your Caluin ſay, *ſom are created to be damned & ſom to be ſaued*; vvhy are you then aſſured of glory rather of damnation, ſith you ſay; *you are dead in ſinnes & your deſerts is but damnation?* Caluin is refuted by 1. Paul ſaying: *God vvil hau al men to be ſaued*, therfor God created none to be damned. Scrip. often ſaith that none is aſſured of ſaluation. *vvho is he that can ſay, his hart is clean & pure from ſinn?* & *man knovves not vvhether he is vvorthy of lou or hatred.* 2. Paul vvil hau vs *to vvork our ſaluation vvith trembling & feare*; bycauſe vve muſt liu ſtil in feare of God, not knovving vvhat is to com; ſcrip. ſaying: *al things are kept vncertein for the ſin to com*, havv then can you ſay that you are predeſtinated? do you not perceiue your prid? 3. Paul vvas not aſſured of glory, vvhen he ſaid: *I punish & put my body in ſubiectiõ, leſt preaching to others I ſhould be reprobat*; & though he vvas not guilty of any crime in his conſcience, yet he dares not aſſure.

Refor. vaine aſſurãce of ſalua-

Prou. 28

Eccl. 3. Inſt. c. 21. n. 1. & c. 23. n. 1. 2. 3.

1. Tim. 2

None in this life ſure of glorie.

Prou. 20 Eccleſ. 9. Phil. 2.

Eccleſ. 9. 1. Cor. 9. & c. 4.

himself that he was iustified; neither would take vpon him to be iudge of his own heart & thoughts whether they were pure or no, but *leaueth the trial of them to God*; yet Refor. foolishly will be assured of iustification & glory. Christ often putteth conditions, as: *if you do not penance; vnless you abide in me, as the branch in the vine; if you keep not my command.* &c: which if they are not fulfilled, you can not be sure to be saued: if you are not in Christs Church. (as is proued) how can you be iustified or assured of saluation? Scrip. also often doth exhort vs to watch, feare, to do good vvorkes, *& to enter to heauen by the strait vvay*, al these condemnes your vnhappy assurance of saluation: 2. Augustine say: *I knovv that the iustice of my God remaines, but vvhether my iustice remains or no I knovv not, for the Apostle terrifies me saying, he vvho thinkes himself to stand, let him take heed lest he fall.* It vvas not expedient that God should reueale to vs the state of our interiour, for 2. Aug. say: *in this life of tentation, so great is our infirmity, that security engendreth pride*, & 2. Gregory say: *we are proud, if we do knovv our selues to haue grace*; therfor the feare of God is necessary for vs; 3. Ierom say: *do not say that any man is blessed befor his death, for vvhil we line we are in the battail vvherin ther is no certen victory: perhaps thou findest nothig in thy conscience, but he vvho better seeth it, vvil find somvvhat in it*; Ieremy say: *the heart of man is vvicked & inscrutable, vvho is he that knovveth it? I am the lord searching*

Luc. 13. Ioa. 15. Math. 19.

Math. 24. Luc. 13.

Aug. in ps. 40. 1. Cor. 14 Aug. de corr. & grat. c. 13.

Greg. l. moral. 1ero. dial. 2. contr. Pelag. c. 2. Iere. 17.

the heart of man: therfor to God only pertaineth to hau the certen iudgment, for often vve esteeme som to be iust, vvho are found to be sinners; & to the contrary, vvhom vve esteeme to be sinners, are found iust befor God: *the vncertenty then is left, to the end that vvhil men are doubtful of their saluation, they may more strongly do penance, & so more prouoke God to mercy.*

Tero. in Ioan. 3.

Math. 26.

Christ shevveth by the example of Peter the chiefe Apostle, that no man ought to presume of himself, vvhen Peter could not auoid the danger of mutability; & you forsouth vvilbe assured of stability of grace & glory. If s. Paul ceased not to labour stil, as though he vvere not sure to com to the mark vvithout continual endeuour, vvhat security shal hau Refor. promises of saluation by only faith? you need not obiect s. Paul speaking of certitud. *I am sure that no creature can separate vs from the charity of God; & I am sure it is also*, to vvit, faith not fained, *in thee*, I ans. this vvas only a probable persvvation, vvhen he had no other assured knovvledg but by hopervnlese he meaneth of himself by special reuelation, or of the predestinat in general (in vvhich trvo cases it may stand for certitud of faith & infallible knovvledge) otherwise that euery particular man should be assured infallibly himself to be iust, & sure neuer to sinn, or to hau the gift of perseueranc, & certe knovvledg of his ovvn saluation, that is a damnable false illusion & presumption

Rom. 8. 1. Tim. 1.

cōdemned by scrip. Fathers, & counsels Refor. obiect s. Paul saying *trie your selues*. I ans. s. Paul speakes only of faith, & not of grace; his vvords are: *proue your selues if ye be in faith*: for a man may knovv & feele in himself the act of faith, bycause it is an act of the vnderstanding, as art, science, learning are perfections of the vnderstanding; & many vvho are of great art & science, may be vvicked, yea & are condemned by a iudge not vvith standing their great art, science, & faith; but th perfections of mans vvil is iustice, charitie, good life & behauiour by vvhich h is said to be vertuous & iust: therfor albeit a man may be assured to hau faith, yet he cā not be assured that his sines are forgiuen & that he is in al points in state of grace & saluation: bycause euery one vvho is of the Catho. faith is not alvvayes of good life agreable therunto, nor the acts of our vvil so subiect to the vnderstanding, that vve may knovv certenly vvhether vve are good or euil, as say s. Aug. Refor. obiect s. Paul saying: *that vve may knovv the things vvhich God hath giuen to us*; they draue this to the priuat spirit reuealing to ech one his ovvn iustification & saluation. I ans. in this they erre much, for the Apostle speakes not here of any mans particular spirit, but only say, that the holy ghost gaue to the Apostles, & by them to other Christians to knovv Gods ineffable gifts bestovved vpon beleeuers in this time of grace, that is, to-

2. Cor. 1

Acts of vnderstanding & the vvil are different

Aug. l. de cor. & grat. c. 13,

1. Cor. 2.

knowv Christs incarnation, passion, resurrection, his presence in the holy Sacrament, & the mighty ioyes of heauē vvhich Payans, Ievves & heretiks deride. If you obiect, that *the spirit giueth testimony to our spirit that vve are the children of God*. I ans. this testimony of the spirit is nothing els but the invvard good motions, comfort, & contentment vvhich the children of God do daily feele more & more in their hearts by seruing God, by vvhich they haue as it vvere an attestation of his fauour towards them, from vvhence the hope of their iustification & saluation is strengthened. Refor. as yet obiect: *vvhosoeuer beleeueth is iustified*. I ans. this maketh not to the purpose, bycause it is a general proposition, & must be applied to euery one in particular; Refor then must add to this the second proposition, to vvit, the *Minor*: *but Caluin beleeueth*; truly Refor. are not able to proue this minor bycause it is not reuealed by God, neither is it in scrip. God reuealed to som their iustification, as to Magdalene & to the thiefe in the crosse, but vvhen vvas this reuealed to Caluin or Luther or to those vvho beleeue as they? Refor. are doting, may not ech man vvhether he be Manichean, Arrian, Anabaptist or vbiquist, &c. imagin the like Chimere persuading himself & beleeuing that he is iustified & saued? yet this is the cursed security of Refor. to vvhom no man vvould euer giu credit, if he be not deceiued by ignorance,

Rom. 8.

Act. 13.

ad defit.

or by preferring the liberty of the flesh & nature befor the precepts of God; vvhich Caluin at the houre of death, but then too late, did confesse, detesting & cursing the houre that euer he studied or did putt hand to penne, as vvitnes he vvho vvrot Caluins life. Yea this imagination of Refor. is most vvicked; for he that letteth hiſself to be carried avvay by such perſuasion, vvilhe not esteeme al godlines to be vnprofitable? being certen vvith Caluin that himself is iust, & by iustice vvhich can not be loſt; vvil not such one neglect Sacraments, iudge prayers not to be necessary, & cõtemne al good vvorks? & vvil he not see that foolishly he askes remiſſion of sinnes in our Lords prayer: *forgiue vs our treſpaſſes?* this confounds Refor. scearching al scrip. vvhich they corrupt & abuse, but it vvil neuer testifie falshood. Refor. bring asyet out of the Creede: *I beleeue the remiſſion of sinnes.* O foolish reformer! vve beleeue that in Gods Church is remiſſion of sinnes, but thou findes not any vvher, that thou shouldst beleeue thy sinnes are forgiuen thee. To conclude see how S. Paul admonisheth the gentils: *to be vvarre of incredulity, that they may not be reiected as the Ievves vvere, bycauſe they may as vvel fall as the Ievves, & that God is as like to execute iuſtice in them as in the Ievves*; as vve see he hath done in many nations falling to hereſy; vvho then stands by faith, may fall from it, & therfor *muſt liu in feer*, & not in vaine

Cal. repented. late.

Rom. 11.

curity of heretiks. Behold novv your ignorant calumny saying: *vve robbe the christian heart of al comfort vvhil vve teach it vve neither can, nor ought to be assured the remission of our sinnes & of present grace future salvation.* Vvheras to the contrary not only you robbe the Christian hearts, but also God of his right, yea you abuse the vvorld, but most of al your self, perswading your self to be in grace & to be of the elected, vvhich is to make nature proud & to liu vvithout the feare of God. By this vvesee howv heretiks goeth still to the extremities, for Caluin, Beze, & levvd Rainalds vvith their sect maketh no account of good vvorks, they hold that no man is good or iust, that Gods command are impossible, & that al our internal & external actions are sinnes; yet to the contrary they teach, that certenly vve are in grace & that vve ought to be so assured of our salvation as Christ is sitting at his fathers right hand in heauen: is not this dock, the gaine of nature, the dishonour of God, & the resisting to truth?

Iust. 4. Iust. c. 7.

CHAP. XXXIV.

Of faith.

Faith is the beginning of spiritual life.

FAith is the first foundation of our religion, the first feeling, & first mouing of the soule resuscitated by grace. It is faith vvhich holds vp al the rest of the building & spiritual life: it is frō faith as from

from the very origin springeth forth the liuing spirits of hope, charity & other Christian vertues: it is against faith that heresy doth giu the first assaults; bandeth & dresseth al the forces & instruments of hir crafts & deceits, & casteth forth hir strongest poison: it is against this heart, rock, & first beginning of heauēly life that heresy fighteth & applies al hir strength to cast downe & ouerthrow the religion in hir origin, first mouing & foundation; for vvhē faith is lost, al is lost, bycause as the Apostle say: *vvithout faith it is impossible, to please God*: heresy is an inward plague most svviftly running & spreding hir poison throughout the vvhol mystical body of Christ; & hauing strucken the heart in an instāt killes the soule, vvhich vvas full of health; & killing one, it infects a thousand; it inuades in a moment families, cities, countries, & roots forth the foundation of religion; it extinguiseth & stoped the first breath of the spirit of Christian life: they vvho persecuted the Christians spoiled them of their vvealth & life, but not of their faith; & putting Christians to death, made them martyrs; but heresy declaring the Christians maketh them Apostats, & as Tertul. say: *the Apostles raised death men to life, but by heresy liuing men are made dead men*: the Idolators & Tyrants ranished the life out of the bodies of Christians, & cause d forehem the felicity of the soule & thinking to dishonour them, they crovvned them vvith im-

Hebr. 11

The euil of heresie.

Heresie do more harme then Tyrants.

mortal glory: heretikes to the contrary seducing faithful Christians, maketh thē vnfaithfull & Apostats & precipitats thē to the paines of eternal death, vvhils they deceiue them, making them beleeue that they shevv them the light of truth & vvay of heauen. Refor. hath for their maxime of diuinity *that only faith doth iustifie vvithout good vvorks*; vvherfor though a man steal, robb, kill vvhomsoeuer, commit incest, adultery, & liu al his life tyme in al sort of mischiefe, yet at the houre of death, if he beleeue (say Refor.) assuredly that Christ hath suffered for him, none of his sinnes shalbe punished by diuin iustice; & so vvickednes couered vvith pretext of faith, stands in defience of Gods iustice: yea say they: *al good vvorks are impiety & hindrance of Gods honour*; in this manner they change good vnto euil, & by their nevv doct. permission is giuen to al men to liu as they please vvhich is the doct. of Sathan, & of the heretik Ebyon vvho permitted to euery one to liu according his ovvn sense & appetite. Refor. corrupt Scrip. to establish their doct. S. Paul vvriteth: *vve esteeme that man is iustified by faith*; Refor. bible by addition say; *by only faith*, adding the vvord (*only*) to giu credit to their errour saying *that only faith vvithout vvorkes maketh à man holy*: Rainalds to no purpose citeth s. Iohns vvords: *lett al such vvho add therto, take heedlest God add to them the plagues contained in his book*; bevvare you of these

Refor. make vvickednes to desie Gods iustice.

Rom. 3.

plagues, for adding the vvord (only) to holy ſcrip but ther is as great difference betvveen s. Pauls vvords & Ref. vvords, as betvveen theſe tvvo propoſitions. *Man is nourriſhed by bread; & man is nourriſhed by only bread*, the firſt is true; the ſecond falſe; *& a man is knovven by his ſpeech & a man is knovven by his only ſpeech*; the firſt may be true, the ſecond is ordinarily falſe. Refor. are here deceiued ſpeaking of faith as it is a particular vertu, vvheras s. Paul ſpeaketh here of faith as it is a general vertu, cõprehending al Chriſtian religion, faith, hope, charity, & al Chriſtian vvorks; & oppoſeth it to the lavv & religion of the Ievves, & to their ceremonies: in this ſort he ſaith: *the faith of Ieſus Chriſt*, that is, of the lavv of grace, *iuſtifieth vvithout the vvorks of the lavv*. To vvit, vvithout the obſeruations & ceremonies of the iudaical lavv: if Refor. had not bene malicious, they vvould neuer attribute iuſtification to only particular faith; for their faith is, or rather their confidence is, that their ſinnes are forgiuen them by faith in Chriſt; vvhich is rather an act of hope then of faith; they confound then faith & hope together, vvhich are diſtinct vertues: & nothing is certen by faith but vvhat God hath reuealed (for the obiect of faith is diuin reuelation) therfor Refor. are moſt fonde to ſay themſelues to be iuſtified, bycauſe they imagin, beleeue, & hau certen confidence that their ſinnes are forgiuen them; this they perſvva-

Faith ſignifie Chriſtiã religion.

de themselues vvithout any reuelation of God or any place of Scrip. They obiect Christs vvords: *beleeue only & she shalbe saued.* But these vvords Christ said to him vvhose daughter vvas dead: therfor this place is not of remission of sinnes, but of the miracle of recalling to life the mans daughter: they obiect 2. Paul saying: *vvho beleeueth in him shal not be confounded,* I ans. the Apostle signifieth, that God makes not acceptiō of persons in those vvho embrase the faith, hauing asked befor is God only the God of the Ievves? The Puritants do not deele frendly vvith the Protestants, vvho hath the sam faith; yet Puritants vvil not hau them to be iust, yea do call them heretiks. Caluin hath dreamed three faiths; *the faith of miracles, of history, & of diuin promises.* A learned vvriter answvers: *if Caluinists had not faith they vvould hau all faith, & bycauſt they hau three faiths, they hau no faith:* this diuision then of Caluin is a mere fiction; for vvho beleeue not the miracles, histories, & Gods promises, hath no faith, al tending to *one faith*; vvhich is but one as say the Apostle; albeit the acts of faith are diuers according the articles of the faith proposed: faith is in the understanding as is learning, science & art; man is not said iust for any of these but for his good deeds for his iustice & charity vvhich are perfectiōs of mans vvil. This cōfuteth al that Refor. say of their iustification, bycause the forme by vvhich man is forma-

Luc. 8.

Rom. 10.

Ephes. 4.

ly iust is not faith, but rather charity vvhich is called *grace & inherent iustice*, & called *infusion of charity & the image & liknes of God or seed of God*: for as of good seed cometh good fruit, so of grace, charity & iustice cómeth good vvorks for eternal life. Vvhen scrip. thé seemeth to attribut iustification to faith; 1. it speaks not of only faith; 2ly. it is bycause faith vvorking by charity is the roote, foundation & beginning of iustification & sanctification. 3ly. scrip. often attributs the vvhol to the parts as that vve are saued *by hope & vvho is vvithout feare can not be iustified*, & attributs to loue & charity, Christ saying *many sinnes are forgiuen hir bycause she loued much, vvho do not loue remaineth in death*, & to penance, *do penance, & if you do not penance* these places say not that vve are iustified by only hope, or only feare, or only penance, or only loue; no more then are vve iustified by only faith. Reason confirmeth this, that vvhich is dead can not giu life, but *faith vvithout vvorks is dead* Iac. 2. say s. Iames, therfor it can not giu life. Againe, he can not be iustified vvho remaineth in death; but *vvithout charity man is in death* say s. Iohn, therfor vvithout charity, faith can not iustifie: to the end the iust man may liue by faith, he must of necessity haue charity & good vvorks, othervvise his faith is dead, & can not iustifie him. s. Paul say: *faith is a substance of things hoped & a certification of things not appearing* in this description of faith the

Ephes. 1. Rom. 5. 6. & 8. 1. Cor. 3. & 15. 1. Ioa. 3. Part for the vvhol. Rom. 8. Eccles. 1. Luc. 7. & 13. 1 Ioa. 3. Hebr. 11

Apostle knevv nothing of Refor. forged faith, by vvhich they beleeue their sinnes are forgiuen & that they shalbe saued. Scrip. is also clearly against their only faith, the Apostle saying: *albeit I*
1. Cor. 13. *haue all faith yea & could transport mountains yet if I haue not charity, I am nothing*: vvhere is signified that faith is nothing vvorth to saluation vvithout vvorks, & vvhere is signified that there may be true faith vvithout charity, vvhich proueth that in Gods Church are good & bad, the good vvho hath faith & charity; the bad vvho hath but only faith vvithout charity. s.
Iac. 2. Iames also say: *vvhat auil it profit brethren if a man say he hath faith & hath not vvorks*: *auil faith be able to saue him*? no in deed. This place is so cleare against their iustification by only faith, that Protestants hath no other refuge then to denie the Epistle to be canonical scrip. but Puritants confesseth it to be holy scrip. yet their vaine glosses are as impudent as the denying of the others: vve see then easily that al Refor. bosting of Scrip. is only to delude the people. s. Iames add as yet, *ye see that man is iustified by vvorks & not by only faith*. This is directly opposite to Refor. s. Iames say: *man is iustified by vvorks & not by only faith*. Refor. say: man is not iustified by vvorks but by faith only: vvhither is to be beleeued s. Iames or Refor. Neither must Refor. thinke that ther is cõtradiction betvveen s. Iames & s. Paul, for albeit s. Paul say:

man is iuſtified by faith; yet he neuer ſaid, by faith only nor by faith vvhich is alone, but alvvayes *by faith vvhich vvorkes by charity*, himſelf ſaying: the faith by vvhich Abraham vvas iuſtified & his poſterity beleeuing in Chriſt, implieth al Chriſtian vertues, of vvhich the firſt is faith the ground & foundation of al the reſt: Abraham beleeued that God vvas omnipotent & faithful, & this vvas imputed to him for iuſtice, but Scrip. do not ſay that Abrahams faith conſiſted in that he beleeued for certen that his ſinnes vvere forgiuen him. Therfor s. Auguſt. ſay: *this deduction vpon s. Paul's vvords; Abraham vvas iuſtified by faith, therfor vvorks are not neceſſary for ſaluation, is the right vvay to hel.* For s. Paul requireth *faith vvhich vvorkes by charity*. Refor. (vvho vvil hau hard places of Scrip. to be explicated by other places of Scrip.) if they had followed their ovvn rule, conferring this place of s. Paul vvith other places vvher faith is attributed to iuſtice, it had made clear to the the places vvhich attributeth iuſtification to faith alone: the Apoſtle ſo expreſly ſetting dovvn the faith, vvhich before he commended ſo much, not to be alone, but vvith charity; *not to be idle: but to be vvorking by charity*, as noteth s. Auguſt. Againe if faith only do iuſtifie, ſith then *faith is by hearing*, as ſay s. Paul, it vvould follovv, that the hearers of the lavv ſhould be iuſtified; yet s. Paul ſay, that *not the hearers but the doers of the lavv ſhalbe*

Gal. 3.

Aug. præſa. in Pſ. 32.

Gal. 5.

Aug. ſ. 14. de fid. & oper.

Gal. 3.

Rom. 2.

Chrys. ho. 30. in Ioa. *iustified.* s. Chrysostom say : *albeit man rightly beleeueth in the father & in the sonn & in the holy ghost, yet if he do not rightly liu, ther is no saluation for him*; s. Augustin say : *faith is a great thing, but it doth profit nothing, if it hath not charity; for by faith vve are made the members of Christ & of the Chu. but charity only maketh vs liuing members*, & saith: *Gods house is founded by beliefe, is erected by hope, & is perfected by lou & charity.* Some heretiks confesse that good vvorks are requised, yet they vvil not hau thē to serue for iustification, but to be as fruits of faith vvhich doth al; this false glose is confuted by s. Paul saying that faith hath hir vvhole actiuitie & operation tovvards iustification of charity vvithout vvhich it can not hau any act meritorious for saluation s. Aug. saying *nothing maketh faith profitable but charity*, these heretiks insist : that s. Paul, saying : *faith vvorks by charity*, he maketh charity only an instrument of faith to do vvel, therfor (say they) charity is the inferiour cause. This also is reprooued by s. Paul plainly saying that *charity is the greater vertu & that if man had al faith & vvanted charity, he is vvorth nothing* & saith: *charity is the perfection & accomplishment of the lavv* (not so faith) vvhich can not agree to the instrumental or inferiour cause; vvhen then it is said *that faith vvorks by charity*, it is not as by an instrument, but as the body vvorks by the soul, the matter by the forme, vvithout vvhich they hau

Aug. in c. 6. Ioa.

Ser. 22. de verb. Apost. ℣

Aug. l. 15. c. 18. de Trin.

no actiuitie, therfor diuins calls charity the forme & life of faith, that is, the force, actiuitie, & operatiue qualitie ther of in respect of merite & iustice: vvhich s. Iames plainly declareth saying: *faith without charity is as a dead body without the soul*, & therfor vvithout profitable operation, for as the body can not vvork vvithout the soul, so faith hath no vvork vvorthy of heaue vvithout charity. Againe if faith only vvere sufficient for remission of sinnes, then Cain found mercy; for he is not reprehended of infidelity but of desperation, saying: *my euil is so great, that I do not deserue mercy*, so sinning against hope, & not against faith; vvhen Refor. then preferre faith befor al other vertues, they are confuted by s. Paul saying *the greater vertu is charity*. Refor. hath this good that they put forth to light their errour, shevving their faith euidently to be human & carnal, & not to be diuin, vvhich is proued by themselues; for if one ask them, vvhy do they beleeue the incarnation of Christ, his passion, his resurrection, or other articles of faith? they answere, becauſe ſcrip. explicated by their Doctours saith it. This vvas the babling of old heretiks, attributing to themselues to hau the true sense of scrip. according the spirit of God. Yet they did not preuaile & much lese vvil you, becauſe you hold that al Doctors explicating Scrip. may erre as vvel as the Chu. then they may be deceaued & you as they in ex-

Refor. faith is human & not diuin.

pounding Scrip. & take the bad for good, the falshood for truth, & say that it is the spirit of God vvhat vvil be the spirit of Sathan: your faith then is builded according your ovvn confession vpon your doctors, as Caluin, Beze, & the like expositors, vvhom you beleeue may faile as men subiect to errour; your faith then is human grounded vpon the authority of men, vpon your iudgment, & not vpon diuin authority. Our Catho. Rom. faith is not so, for it is founded vpon holy Scrip. expounded by the Chu. of God vvhich vve beleeue can not erre, & by the agreement of the pastors of the Chu. vvho can not declare any falshood bycause they are assisted by Christ vvho promised his holy ghost to al lavvful counsels, for to deceed the matters of faith vvithout errour: if one then ask of a Rom. Catho. vvhy he beleeueth the presēce of Christs body in the Euchatistie? he vvil answv. bycause God hath so taught the Chu. & the Chu. (vvhich cā not erre) hath taught hī so: such faith hath for defence God himself (vvho cad not deceiue) & his Chu. vvhich can not be deceiued & therfor is a diuin faith, founded vpon the strong rock as your faith is founded vpon the sands. O blessed God! hovv this light of our Catho. faith is agreable, giuing to vnderstand vvithout any doubt that our beliefe at this present is the self same vvhich vvas holden & preached continually vvith an admirable vnion & con-

Rom. faith is diuine. Math. 16. & 18.

sent of the Fathers confirmed by their vvritings in al ages from tyme to tyme & testified by diuin miracles. You say much of your faith, but you proue nothig, & you say that your faith is a sound faith, & so saying you tearme it right, for in deed it is a sounding faith like to emptie vessels sounding vvel as the drume, pipe, & trumpet soundeth vvel, so your faith emptie of grace, charity, & good vvorks soundeth & hath caused the drumes, pipes, & trumpets to haue vvel sounded: that your faith is emptie it is plaine by your ovvn vvords, reiecting al external actions of piety & penal vvorks, fasting, haircloth, pilgrimages, processions, confessions, satisfaction for sinnes, solemne vovves of pouerty, of continencie, obedienc to God & mans lavvs, prayers to Saints, prayers for the dead, offrings to God, the, signe of the crose, Christs Sacram. al these you shake of & contemne, yea you cal them but toyes & shadovves of holynese, is not then your faith emptie of grace & as yourselfsay a sounding faith? Refor. obiect for their only iustifying faith vvhat Christ said to the sick *that their faith had cured them*: I ask of Refor. vvhat faith had those sickmen? did they beleeue that their sinnes vvas forgiuen them, or did they beleeue that Christ vvas able to cure thé: there is great difference between both these, the scrip. say not the first but rather the second. Take an other answere scrip. remembers sometimes only faith,

Rainalds calls his faith a sound faith.

Rainalds faith emptie.

Math. 9. Luc. 17.

& somtymes only loue. Refor. as yet alleage s. Paul *that man is iustified gratsully*; therfor (say they) by only faith, *being iustified gratsully by his grace*. I answ. that iustification is said to be gratsully, not bycause it is done by only particular faith, but bycause we do not merite our first iustificatiō by any works of or going before faith, but meerly by Christs mercy, albeit our faith & works proceeding of grace are dispositions & preparatiōs vnto second iustification s. Ambrose say: *faith alone sufficeth not, to wit, for salvation*, for according Refor. if faith only suffised, man need not to keep the command. therfor. s. August. say: *I see not why Christ should say if thou vult hau life euerlasting, keep the command. if without observing of them, one might be saued by only faith*. Behold in this Looking glasse, that your faith is not supernatural or divin, but rather is human, contēting nature; therfor by trial of your own loadstone, your religion is false & giueth no glory to God.

Rom. 3.

Ambr. in 4. Hebre.

Aug. c. 15. de fide & operi.

CHAP. XXXV.

Of good works.

AS penance much displeaseth Refor. so also good works. Calvin say that *iust men assisted with Gods grace can not do good works that are worthy of eternal life*; & his reason is, bycause he imagineth that original sinn remaineth in iustme & that by it

al. 2. nst. c. 1. p. 9. & l. 3. c. 15. p. 3. & c. 14. p. 1.

by it al their vvorks are defiled; *therfor faith he al iust mene vvorks deserue rather death then eternal life.* Caluins errour esteeming original sinn to remaine in iust men is confuted befor vvher vve proued that by baptisme al sinnes are taken avvay, & cõsequently man is iustified & receiueth grace, for according faith, al sinnes in iustification are taken avvay & inherent iustice is giuen vvith grace vvhich maketh man iust & gratful to God. If man hath grace, then his vvorks must be gratful to God; like as from the vvicked man commeth bad vvorks so from the iust man cõmeth good vvorks; Christ saying: *the good tree can not make bad fruit, & the bad tree can not make good fruit*, vvher Christ compareth the iust man to the good tree; so Dauid say, that *the iust man is as the good tree* producing good fruit. It sollovveth then that if iust mens vvorks, comming from the motife of charity, are not bad; they must be good & gratful to God. For Christ say: *I ame the vine, you are the branches, vvho remaineth in me & I in him, beareth much fruit.* Vvher vve see that euery brãch in fertil vine beareth much fruit, for as th' Apostles vvere in Christ as in a fertil vine, so also are al iust in Christs grace producing much fruit of good vvorks gratful to God. Note here tvvo heresies opposite to one an other: the one is of the Simonians vvho attributing al to grace, abolished (as do Refor.) the merits of good vvorks: the other is of the Pelagians

Chap. 27

Iust men do good vvorks.

Math. 7

Ps. 91

Ioa. 15

Tvvo cõtrarie heresies.

who attributig too much to good vvorks vvere preiudicial to grace. Vve must eschevv thes extremities, acknovvledging that of God chiefly depends our saluation, but vvith such condition that vve (being assisted vvith Gods grace) coopperate by doing good vvorks in charity & by keeping Gods cõmand for grace alone vvithout our freevvil do not saue vs; & our vvorks vvithout grace can not saue vs: but considering mens vvorks conioyned vvith grace & done in charity, they are not only iust & good but also meritorious & vvorthy of revvard: by grace then our vvorks are gratful & meritorious befor God; therfor vvithout grace al your good vvorks vvil not be gratful to God, though you did cute & carue your body more thẽ did the foolish Baalits (vvhich example you should rather applie to your selues then to vs, sith you are voide of grace & charity, being out of the true Chu. & so separated from Christs merits & passion) yea *though you vvould burne in the fire*, as say S. Paul, *yet it vvould nothing auaile you*, neither be gratful to God. That iustmens vvorks are vvorthy of revvard, it is clearly proued by scrip. vvher the vvord *revvard* signifieth vvages due for vvorks: so Christ say *rejoyce for your revvard is great in heauen*, *call the vvorkmen & give them revvard* & S. Paul say: *I han vvel fought, therfor is due to me the crovvn of iustice*, &c. Christ do not say that he vvil reward the iust according faith but according their vvorks, bycause vvorks shevveth mans

By grace good vvorks are gratful to God.

Rainalds example turned to his ovvn cõfusion.

3. Reg. 18

1. Cor. 13.

Iustmens vvorks meritorious.

Math. 5. 10. & 20

2. Timo. 4.

faith & 3. Paul say: *God will render to euery one according his works: euery one will receiue his proper reward according his labour.* Rom. 2.

Vvher vve see that heauen is as vvel the reward of good vvorks, as hell is the stipent of euil vvorks; for men of age are not damned but for il doing, nor saued but for vvel doing; vvherfor God vvil haue al men to vvork & labour rightly. The eternal life then is giuē for good vvorks (not vvith standing Refor. babling) for vvhat is giuen in consideration of good vvorks, of necessitie it is giuen for deserving: by the example of the conducted souldiour or vvorkmē, & the former places of scrip. declareth the dignity of the vvork. & ther is also dignity of the vvorker: no man vvil say that the crovvn of iustice is giuen of pure liberality, for that vvere to confound these tvvo vertues togither. Therfor to bevvare of heretiks, vve must marke the difference betvveen glory & grace: for the first grace is giuen to man vvithout his ovvn deserving, but glory not so: vvith this first grace may sufficiētly vvork his saluatiō as scrip. say, & may obtaine the reward of his vvork. Esay speaketh of the vocatiō to first grace, inuiting *those vho are thirstie to drinke & to receiue it vvithout any cost.* So Christ inuiteth *those vho are thirstie to com vnto him.* Vve say then that good vvorks, to vvhom is due the crovvn of iustice, hath their force from Gods grace vvhich is giuen mercifully: therfor the crovvn of 1. Cor. 12. *Difference of grace & glory.* Esa. 55. Ioa. 7.

iustice is also called rightly the crovvn of mercy: to vvit, in respect of vs vvho receiue mercifully the merite. Dauid saying: *vvho crovvneth thee in mercy & compassions* see how scrip. (vvhich do not repugne: to it self) calles this revvard both the crovvn of iustice & of mercy. Although the glory of Christs body vvas due to him of right by reason of the hypostatical vnion, yet he obtained it by his merits & vvorks: Infants dying are saued by baptisme) aged men by good vvorks done vvith gtace; but Refor. vvil saine be assured of glory of body & soule vvithout good vvorks, yea by committing sinn, vvhich is proued by themselues: for they say that mens vvorks are sinnes & filth; but to beleeue is a vvork & operation; therfor to beleeue (according Refor.) is a sinn: sith then that al sinn is forbidden, they ought not to beleeue nor say that man is saued by only faith: or if they beleeue (vvhich is a vvork) they must graunt that men are saued by committing sinn; this blasphemie & absurditie they vvil neuer be able to resolue. The same I may say of Refor. going to their preaching or making their lords supper; if these actions are good, then al mens vvorks are no sinnes, & ther must be som good vvorks in men; or if the former actions are bad, Refor. ought not to do them. If good vvorks are not meritorious vvhy doth Christ say: *if thou vvilt enter into life, keep the commaund.* vvhy doth he promise *the hundred to eternal life*

Psal. 102.

Cal. 3. Inst. c. 12. n. 4. & c. 14. n. 9. 10.

A deske for Refor.

Math. 19. & 29.

him who for his name forsaketh house, brethren, father, mother, & possessions? why did he commend the good works done *to the wounded & half dead man left in the way?* & why saith he: *they who did good works shall come unto resurrection of life?* Paul exhorts *vs not to desist from doing good works:* Peter will *haue vs to make certen our vocation & election by doing good works.* What can be more cleer to proue the merit of good works? S. August. say: *how can any man hope to get of God the eternal life, which he did not deserue by doing well?* good works then done in grace, are worthy of reward & cause of saluation. For albeit we ought to serue God for loue of himself & because he deserueth, without hauing respect to our own profit, yet we are not forbidden to loue & serue God yea for reward, the Apostle exhorting vs by the example of Christ, *to runne by patience to the battaile proposed vnto vs beholding Christ, who beholding the ioy to come, suffered the paines of the crosse*; for without doubt Christ much reioyced of the future glory of his own body, of the salvation of men, forseeing so many men to come to adore & serue God, so many Churches to be dedicated, so many Priests that would consecrat his holy body, so many true preachers that would publish the glory of his father throughout the world: againe if it be lawfull to labour to obtaine science, health, riches, &c. why is it not lawfull to labour to obtaine infinit good which is

Gal. 6.
2. Pet. 1.
Aug. l. 10. l. de vita Christia.
Hebr. 12

eternal life? Christ saying: *enter in by the narrovv gate, make freends for you of Mammona*, that is, of your vvealth; *your large reward is in heaven*: I omit many other like places of scrip. Refor. obiect scrip. saying, that man is not iustified by vvorks. I ans. that such scri. speakes of vvorks either done befor faith & infusiō of grace, either of the vvorks of the old lavv, or els it speaks of vvorks vvhich man doth in state of deadly sinn, for such vvorks (as I said) for vvant of grace & charity, are not acceptable & much lese meritorious befor God. Some Refor. hold good vvorks to be bad & pernitious for salvation. But they are confuted by the former places of scrip. Other Refor. admit good vvorks to be requised, but vvil not hau them to be the cause of iustificatiō but to be as fruits issuing out of faith: These Refor. also are

Iacob. 2. reproued by. s. Iames saying *that faith vvorketh togither vvith vvorks, making faith a cooperator vvith vvorks*, & so both iointly concurring as causes & vvorkers of iustification; yea he maketh vvorks the more principal cause, *resembling faith to the body, & vvorks to the spirit & life of man.* s. Paul also confutes them: *not the hearers of the lavv are iust befor God, but the doers of the lavv shalbe iustified*: so say our Saviour: *every one*

Rom. 2. *vvho saith, Lord, Lord, shal not enter into heauen, but he vvho doth the vvil of my father vvho*

Matth. 7. *is in heauen*; signifying by this that it shal litle anaile them vvho hath so often in their mouth, the Lord, the Lord, vvhilst

they contemne good vvorks & Christian iustice. You see (*in case you close not your eies to the sunnshine of the ghospel*) that not faith alone, but good vvorks also iustifieth; therfor s. Auguſt vpon the former vvords say: *vvhen it is said, the doers of the lavv shal be iustified, vvhat other thing is said then the iust shalbe iustified? for the doers of the lavv verily are iust.* The Apoſtle speaketh not here of firſt iuſtification vvhé the Infidel or vvicked is made iuſt, vvho had not acceptable vvorks befor to be iuſtified by (as are vvorks done befor faith & in ſtate of ſinn) but ſpeaketh of ſecond iuſtification or increaſe of former iuſtice; vvhich vve call, cooperating graee, in vvhich he vvho is in Gods grace daily proceedeth by doing good vvorks, vvhich are iuſtices, & for doing of vvhich, he is verily iuſt befor God, & of this ſort of vvorks s. Iames ſpeaketh befor, vvhich is directly againſt Refot. vvhó not only attribute nothing to vvorks done in ſinn & infidelity, but alſo eſteemeth nothig of al Chriſtian vvorks tovvards iuſtification & ſaluation, condemning them as vnclean, ſinful, hypocritical, & phariſaical; vvhich is plainly againſt the formes texts of ſcrip. & is blaſpheming of Chriſt & his grace by vvhoſe ſpirit & cooperatiõ vve do thē. Origen ſay: *theſe vvho makes profeſſion to haue faith in Chriſt, but vvil not prepare themſelues by good vvorks to ſaluation, are like to the fooliſh Virgins in the ghoſpel*; & ſpeaking of faith & good vvorks ſaith: *the one vvithout*

Aug. in ep. Rom.

First iuſtificatiõ vvithout vvorks, the ſecõd is by good vvorks.

Orig. in c. 25. Matth. & in c. 2. Rom.

the other is vvorth nothing, by cause faith vvithout good vvorks is dead, & no man is iustified by vvorks before God vvithout faith: &c. Gregorie say vvel: *he vtterly beleeueth, vvho doth by vvorks that vvhich he beleeueth.* Refor. pretend great humilitie, saying they are but vessels of sinnes, & as Rainalds say: *they are not only sick but also dead in sinnes & trespasses.* This is Refor. hypocrisy & fained humility; & to prouo their babling, they tourne & search scrip. but they fish in troubled vvater, & in steed of a fish they haue taken a snake, alleaging Esay: *vve are al as filth, & al our iustices as a most defiled thing*, of this Refor. inferre that *al the iustices of the most iust are ful of sinnes, & that their vvorks are but filth before God*, this is Refor. glosse, vvho find in the Prophets & in other holy men nothing but sinnes: yet God found in Noe, in Abraham, Samuel, Dauid & in others, many vertues & much good, Christ say that *Magdalene did a good vvork towards him*, such vvork vvas not a sinn; the vvorks of our most B. Lady, of Iohn Baptist, of the Apostles & of other Saints, vvere not sinnes; Ieremie say: *ther is revvard for thy vvork*; to keep the command. by vvhich man entreth to heauen, is not a sinn; & God giueth not revvard for sinn but rather punishment, for Salomon say: *sinnes displeaseth God.* Vve see novv hovv false & erroneous is Refor. glosse, for Esay saith not, *that al the iustices of the most iust are sinnes*, nor saith, *that iustmens vvorks are filth before* God; & if Refor.

Greg. ho. 26.

Refor. vaine humilitie.

Esa. 64.

Math. 26.

Iere. 31.

Eccles. 9.

did make what followeth, to wit, *ther is none who calleth upon thy name*; they might see that Esay speaketh in the persone of the sinners & Idolators: for himself & other vertuous men did call upon God. Ierom understandeth this text of the iustice of the old law, saying: *the iustice, which is in the law compared to the Euangelical purity, is called filth.* Vve may otherwise understand the Prophet, that al our iustices, in respect of Gods perfection & holy iustice, are worthily called filth; by cause as say Iob, *man compared to God, is not iust*; as vve may say of the light of a candel in respect of the sunnshine, may be said obscurity, & litle good in a house compared to great aboundance of riches, is called poor or bad. Refor. obiect. *No man liuing shalbe iustified before God*; I ans. vvith s. August. that Dauid teacheth man not to be iustified by himself, but by Gods grace. 2ly. Dauid speakes of venial sinnes, from which the iust man in this life is neuer free. 3ly. Dauid must be vnderstood respectiuely, not absolutely; that is: as the starres do not appeare whē the sunn chineth; so in respect of the iustice & holines of God, al our iustices & good vvorks are nothing. In this sort Refor. make the world beleeue that ther is no brightnes in any starre, by cause the sunn is vvonderful bright, & that ther is no greatnes in any aple, by cause the vvorld is admirable great; so they say, ther is no iustice in man, by cause God is infinit iust; men may

Iero. in 64. Isa.

Iob. 9.

Ps. 142.

Refor. arguments.

see how ignorantly Refor. proceed, yet this is their doct. of diuinity. Refor. say that heauen is an inheritáce due to Gods children, therfor good vvorks (say they) are superfluous & hath not heauen for reward, being due by iustice. I ans that Refor. abuse the vvorld teaching that heauē is giuen for vvickednese & to men vvho are not iust, yea vvho are dead in sinnes. Againe Refor. are both proud & bold, as if they vvere natural sonnes of God, as Iesus Christ, ther is great difference betvveen a natural & adopted sonn: heauen is an inheritance for infans dying vvith baptisme, & for men of age it is inheritance & reward togither; for 3. Paul exhorteth vs to vvork: *knowing that vve shal receaue of God the inheritance for reward*, by-cause God adopted not men but vvith condition that they should deserue the inheritance of heauen by keeping his cōmand. Refor. to proue as yet their faided humimility, say they are vnprofitable seruants, alleaging Christs vvords: *vvhen you haue done al say vve are vnprofitable seruants*; Refor. are dissembling men: one vvher saying, they are dead in sinnes & that they are vnprofitable deseruing no good; other vvher they vvil haue glory to be due to them by iustice & title of inheritance vvithout any vvork or labour: one vvher they vvil haue vs to be vvorthy children, other vvher they vvil not haue vs to be as good as bad seruants: this they do to abuse holy scrip. & to assault the truth how

Colloss. 3.

soquer they may. Refor. do not vnderstād who is the vnprofitable seruant, Christ calleth vnprofitable seruants either them vvho keep his command. or them vvho do not keep them? If the first, then Gods seruants may keep the command. vvhich is against Refor. (as vve shal see after.) If the second, it makes nothing against vs, for vve say, they vvho keep not the command. are vnprofitable seruants & do not deserue heauen, such are Refor. according their ovvn beliefe: also they knovv not the sense of this parabole, Christ speaking of the seruant vvho prepared his masters supper, asketh vvhether after, vvas the master bound to the seruant? *I thinke not* (say Christ) *so vvhen you han done al vvhat is commanded say, vve are vnprofitable seruants*, that is, in respect of God vve are vnprofitable; bycause our vvorks do not augment his profit. Dauid saying: *thou hast no need of my vvorks*; & Iob say to vs: *vvhat profit has God, if thou be iust?* yet in respect of our selues vve are profitable, bycause the good vve do (keeping Gods command.) is for our profit, vve sovv & gather. s. Ambrose explicateth othervvise: *vve are vnprofitable by our ovvn forces & vve are borne of Adam for vvhat good vve do, it is by Gods help*; yet he saith *vve are profitable in as much as vve are in Christ cooperating vvith his grace*. And truly God is not obliged or bound to vs but as much as his ovvn promise obligeth him; in this sense vve are also vnprofitable by al vve

The vnprofitable seruant. Luc. 17.

Psal 15. Iob 2.

How profitable & vnprofitable.

Ambr. l. 8. in Lucam.

do for the revvard of heaue if God's promise & compact be excluded; & vve are profitable supposing Gods promise: none of these senses maketh against the merits of good vvorks. Refor are very diligent to alleage scrip. calling vs vnprofitable seruants, & they let passe scrip. calling vs profitable as: *it is vvel done good & faithful seruant*, & Christ say: *I haue choosen you to make fruit, & that your fruit may remaine*, to vvit, to be profitable: *godlines is profitable for all things: & good vvorks are good & profitable for vs & for others.* Considering our good vvorks alone, they deserue no revvard; therfor vve must haue our trust more in Gods mercy then in our good vvorks; bycause it is by Gods grace that vve do any good, & vvhen God revvardeth our good vvorke, he revvards & crovvneth in vs his ovvn vvorke: our pure vvorks then are not vvorthy to appeare before God, bycause they may deserue punishment, but our good vvorks proceeding from God rather then from vs, are the effects of his mercy, & these good vvorks are in vs & vvith vs by grace: therfor a holy father saith; *my good is not purely good, nor purely mine, my culls are purely culls, & purely mine.* Refor. say there is no proportion betvveen a temporal vvork & eternal revvard. I ans. it is true if vve consider only the duration of time & the vvork alone; but if vve consider the grac of vvhich our vvorks hath their merits, then there is proportion betvveen both; as there is sufficient proportion

Vve are said profitable. Maq. t 25. Ioa. 15. 1. Tim. 4 Tit. 3.

Cassian.

Proportion betvveen temporal vvorke & eternal revvard.

portion betvveen the seed & the tree, so betvveen grace (the seed of glory) & eternall life: so s. Paul say: *our light afflictio vvhich is but in a moment, vvorketh in vs an eternal vveight of glory.* It is a pittiful thing that Refor. contemne good vvorks. The acts of diuine iustice exercised since the begining of the vvorld, either in recompensing good deeds either in punishing of sinnes, do euidently declare that Gods desire vvas alvvayes to induce man to vvorke vvel & to shune sinn & vice. Al holy scrip. are continual exhortations & exãples to excitate man to do good & to eschevv sinn, al Gods lavvs do exhort mã to vvorke vvel both by promises & threatnings. Christ himself say: *euery tree that maketh not good fruit, shalbe cut dovvn & put into the fire.* This maketh both against Refor. & against many cold Catho. vvho think it sufficient to abstaine from sinn, saying they do not steal or kil or do harme to any man: but Christ declareth that it is not sufficient, not only to hau faith & to abstaine from sinn, but also it is necessary for saluation to do good vvorks: but Refor. doct. doth teach men to be idle, slouthful & negligent by al vvayes that can be thought. God put Adam into Paradis not to be idle, but to labour, to be sober, obediẽt & so seruing God, he had deserued confirmation of his graces & priuileges for him self & his posteritie; of the contrary if he did euil, vvould incure for himself & his linage the paine of de-

2. Cor. 4.

God & scrip. exhorts to do good.

Math. 7.

Genes 2.

Gen. 4. c. 15. ath. Abel vvas blessed for vvel sacrificing; Cain curſed for the contrarie: God ſaid to Abraham: *vvalke before me & be perfect, do not feare I am thy protector & great reuvard*; that is, vvalke not only in body, common to beasts, but in ſpirit & body by vvorks of vertu vvhich I vvil greatly reuvard.

Exo. 20. The lavv of God vvas giuen to the end the people should do good & eſchevv bad vvorks, to honour God, to lou their neighbour, not doing him vvrong vvith promiſe of reuvard to the keepers of it & theatnings of paines to the tranſgreſſors of it: the Prophets & holy Doctors at al times exhorted men to vertuous actions, & to shun vice, promiſing peace, reſt & heauen to vvel doers, & propoſing shame, malediction, & hel for bad vvorkers.

Good vvorks declar. the lou of God. Ioa 14. The ſonn of God made man by his example & vvord confirmed the doct. of good vvorks; & taketh them for vvitneſe of mans lou tovvards him saying: *vvho loueth me, vvil keep. my vvords.* s. Gregory say, *the proofe of lou is the doing of the vvorke.* Chriſt maketh ſuch great eſteeme of good

Greg. ho. 30. in Euang. Math. 10. & c. 25. vvorks, that he promiſeth reuvard, *yea for a glaſſe of vvater giuen in his name*; & vpon good & bad vvorks he vvil giu ſentence in the day of iudgment, saying to them vvho did good vvorks: *come ye bleſſed, &c. I vvas hungry, & you gaue me to eate, &c.* The contrary he vvil say to them vvho cõdemned to do good vvorks: *goe from me curſed into eternal fire, I vvas hungry & you gaue me not to*

2. Cor. 5. *eate &c.* s. Paul say: *vve muſt appeere beſor*

the iudgment seat of Christ that euery one may receiue according his doings either good or bad; he putteth the iudgment day in remembrance to moue men to do good. Al the Apostles & Saints (vvhose life vvas a continual exercise of good vvorks) left vvith vs the sam doctrine of good vvorks. This is the practise not only of the Christiã schoole, but also of nature it selfe; for the vvhol vvorld is a book speaking & exhorting vs by al creatures exãple to vvork in our ranke, for they hau their continual motion, conseruing them in their natural courses, the heauens, elements, & beasts vvorking stil according their nature, are a lesson for mau to vvork by their example the vvorks of reason & vertu: vve see then that God & his holy scrip. yea & nature do shevv that man ought to do good vvorks vvorthy of the revvard of heauen; It is certen that no mã cã be of the predestinat but he vvho is cõform & imitateth Christ, as say s. Paul; by cause ther must be conformity betvvee the predestinat & Christ; but man cã not be conform or imitat Christ but by good vvorks; for no man is conform to Christ by only faith vvhich neuer vvas in Christ, (sith he vvas comprehensour from the instant of his conception) therfor if ther be no good vvorks (as say Refor.) ther is no man predestinated: it followeth thẽ that by good vvorks vve are conform to Christ for obtaining saluation; Christ shevving to vs the vvay of heauen saying: *vvhosoe-*

Al creatures exhort vs to do good.

Rom. 8.

Luc. 9.

ner will followe me let him renounce himself & carrie daily his crose; here he saith nothing of faith; but saith: *no man can be his disciple, if he carrie not his crose & followe Christ.* Refor. to the contrary teach *that man can not do any good worke*, & though he do it, they say *it serueth him for nothing to deserue heauen!* that man can not do it, they affirme it saying, *that Gods lawe is impossible*; that man can not merite heauen, they affirme it saying *he hath not fretwill*, which is to put the mark further then his reach, & to cut from man his hands & feete, putting him into a double impossibility: yea Refor. drawforth mans heart & good desire of doing good, teaching *that good woorks be they euer so good, not only they are not meritorious, but also they are damnable & sinnes, & consequently a hinderance of entring to heauen: & that faith only is sufficient for saluation, albeit man hath his conscience loaden with al the sinnes he might possibly do.* Behold how Refor. abolish al good woorks. who is he that hauing sucked such poisoned doctrine would not become marble stone where ther is occasion to do any good? who is he that will put himself in paine to pray, to fast, to tame his wanton flesh, to couer the naked, to giue almes, or to do any Christian woork, sith they serue for nothing & are hurtful & that without them man may obtaine saluation? who is he that will not make good cheer, pamper his belly, take al carnal pleasures, sith that by faith only al is pardoned & forgi-

Refor. cruel maximes.

Cal. 3. Inst. c. 14. n. 10 11. Luth in aser. art. 36.

uen? do not such doct. trasform man into a serpent vvho hath not hands to vvork, nor feete to vvalke? hauing his thoughts in the earth, feeding himself vpon earth, searching only earth, rouling himself in carnal sensuality & in al vices vvith an vnbridled liberty: the effects of Refor. doct. appeered vvel in Luthers disciples, vvhé in their bankets & carousing amóg their potes & canes, their common songes & language vvas these vvords: *good vvorks & the newv obedience do not pertaine to the kingdom of Christ; the Christians making profession of good vvorks, are of Sathan; good vvorks not only are not necessary for saluation but also are hinderance of it; vve must pray God to persceure vntil the end in the faith vvithout vvorks.* This is the Refor. discourse gathered out of their stinking doct. Novv behold in this looking Glasse your conscience hovv it is monstruous, monstruous, monstruous, if it may cause you to put dovvne your eies to the ground for shame, yea consider if your doct. be not sufficient pernitious if it vvere possible to ouerthrovv the lavves both of God & man, & the state of Christs Chu. If you do not see or vnderstād this, nor be ashamed; vve may say you are vvithout eares, vvithout head, seeling & heart, & that you are like to stones. Ranalds addeth an other falshood saying: *a man vvithout faith can do no good vvorke*; this requireth not long confutation. Cornelius did many good vvorks befor he vvas

Refor. doct. make men as serpents.

Refor. speeches against good vvorks.

Ranalds errour confuted Act. 10. & c. 28.

taught the faith. 5. Paul praiseth the humanity of the barbarous gentils towards them who escaped shipwracke; Christ approueth fraternal lou of Ethniks; the midwifes of Egipt was rewarded by God for their charity done to the childrē of Israel; Rahab was spared for hir kindnese towards the spies of Israel; Infidels may help the poor, which is a good worke; yea Refor. althongh they hau not the true faith, yet they do naturally good moral works, as to salute one an other, to liu soberly; not to steal, to serue their frends, to giu almes, to defend the cōmon good; al these are good works. It seemeth, Rainalds wanted his spectacles that he could not see these.

Matth. 5.
Exod. 1.
Iaco. 2.
Iosu. 2.

CHAP. XXXVI.

Of God & mens commendements.

WE marked befor how Refor. are iniurious to God, making him author of sinn; now we shal see how they make God a foole & most cruel. Ther is nothing more honorable then Gods lavv & holy scrip. the one & the other bearing the markes of his diuin maiesty. ther is nothing more cherished by God then his Chu. to vvhom he hath giuen his diuin lavv & scrip. for hir direction. Refor. hath mixted the lavv, scrip. & Chu. of God vvith vvhit & blake, vvith light & darkenese, & they hau proclamed against them

al vvhat Sathan hau ſuggeſted in their brains. Refor. ſay ſom truth of Gods lavv, *as that it is iuſt, that it is giuen to lighten the hearts & that it shevveth the vvay of heauen.* Vpon theſe vvords of hypocriſy, they hau ouerſovvē poiſoned cockle ſaying *Gods cōmād. are impoſſible to be kept*; & this vvith ſuch impudēt boſting of ſcri. as though it made cleer for them. Luther ſay: *ther are as many teſtimonies of ſcrip. shevving Gods lavv to be impoſſible, that one may ſay, ther is nothing more manifeſt then that*; this curſed Impoſtour can not shevv one place of ſcrip. to proue vvhat he ſaith, yea to the cōtrary ther are infinit places teaching, that man vvith Gods grace may accomplish the command. Luther as yet ſay impudētly: *ſay vvhat thou liſt, it is not in our povver to fulfil Gods command. in this life*; vvher shal Gods lavv be kept, if it be not kept in this lif? Melanthon ſay: *vvhen the lavv commands to loue God, commands a thing impoſſible, as if it commanded to flee ouer the mōtaine of Cautaſe*; o vvicked blaſphemour! vvhat is more eaſier then to lou God the infinite goodnes? nen louath the good of the vvorld, as gold & ſiluer; much more may they lou the author of al the good that is in euery creature. Rainalds boſteth, *that vve make nature proud for ſaying that vve may vvith cooperation of Gods help, fulfil the vvhol royal lavv*; by this he accuſe himſelf that he keeps not Gods lavv, & yet ſaith that *he is iuſt & innocent*; how vvil he agree theſe togither? Caluin alſo ſay:

Refor. hypocriſy.

Refor. ſay Gods cōmand. are impoſſible. Luth. in cōfutat. ratio. Latonia & reſponſ. ad dialog. Sylueſt. Priora.

Luth. contra Priorat.

Philip. Melanthon Luthers. Diſcipte in 4. Rom. Rainalds contradict. ep. ad fratr.

Cal. 2. Inst. c. 7. *it is out of question & out of doubt that the keeping of the lavv is impossible in this life*; Calvin reserueth (as Luther) to do vvel in the next life: in the meane time thes couch-stretched men & sluggards, putting vnder their heads the bolster of idlenese & slouth, they make no cõscience to assault the soueraign vvisdom & goodnes, making God vnvvise & most cruel. It is pitie to see men so besotted in giuing audience to Refor. phantastical doct. vvhat is more impious then to say that Gods lavv is impossible? ther is no father so cruel as to command his children to do any thing impossible: yet you vvil dare say that God our father (vvho loued vs so infinitly, deliuering his only sonn for vs vnto the ignominious death of the crosse) hath giuen vs command. impossible to be kept; to vvhat end should God command, any thing impossible? Is it not great imprudence for a Prince to giu his subiects a lavv vvhich they can not possibly keep? & vvere it not cruelty & tyranny to punish his subiects by death for not keeping it? for so such a Prince vvould put to death many innocents vvho had not in their povver to execute his lavv: & vvho commands vvhat is impossible, is esteemed for a tyrant. Refor. make God more vnmerciful, more vnvvise, more cruel & greater tyrant then such a Prince vvho vvould punish only by temporal death; but the death, vvhich God threateneth the transgressors of his lavv, is eternal,

A Prince is cruel commãding a thing impossible.

vvhich lavv Refor. say God hau impoſed to men vvho can not accomplish it, no more then they may flee (as say Melăch) ouer the montaine of Caucaſe Behold your enorme blaſphemy & iniury tovvards God vvho say: *my command. are not heauy: my iohe is ſvveete & my burden light.* Moiſes say: *Gods command. are eaſie to be kept. Not vvas iuſt & perfect vvalking vvith God; Dauid kept the command. & followved God in al his heart: & ther vvas not before Ioſia the like king vvho returned to God in al his heart, keeping al the lavv: Zacharie & Eliſabeth vvere* iuſt befor God, obſerving al the command. did not Abraham, Moiſes, Samuel, & other Prophets keep Gods lavv? did not our moſt B. Lady, Iohn Baptiſt, the Apoſtles & many more obſerue Gods command. if al theſe kept Gods command. vvithout reproch, then the lavv vvas not impoſſible to them; if Gods grace be omnipotent, s. Paul saying: *vvith Gods grace he can do al*; vvhy do you say that Gods lavv is impoſſible? ſith beſide that it is eaſie, God giueth grace to keep it. Chriſt say: *if thou vvilt enter into life, keep the command.* according Refor. that is, if thou vvilt enter into life, put into thy belly al the vvater of the ſea; or as say Melancth flee ouer the montaine of Caucaſe. By your doct. you accuſe your ſelues that you lou not God; for Chriſt say: *vvho keep my command louth me*; bycauſe to lou God & keep his command, is the ſam thing: neither are you frends of God, for Chriſt say: *ye are my*

Gods lavv may be kept. 1. Ioh. 5. Matth. 11. Deut. 30 Gen. 6. 3. Reg. 14. 4. Reg. 23. Luc. 1. Phil. 4. Matth. 19. Ioa. 14. & c. 15.

frends, *if you do what I command.* neither are you blessed, for Christ say: *blessed are they*

Luc. 11. *who heire the word of God & keepeth it:* neither are you iust, for s. Paul say: *not the*

Rom. 2. *heires of the law, but the doers of the law are iust.* If you lou not God, neither are blessed, nor iust, nor frends of God, how can you beleeue that your sinnes are forgiuen, or that you are iustified? how cā you be assured of saluation? how can your faith be liuing or fruitful? for *faith without*

Iac. 2. *lou is dead.* Christ say: *take my ioke.* Refor. answereth: *thy ioke is importable*, & we will not take it vpon vs; Christ say: *if thou wilt enter to life, keep the command.* But Refor. say: *we will enter to life by only faith, without keeping the command.* Christ say: *ye are my frends if you do what I command.* Refor. answereth: *we are thy frends, albeit we*

Iac. 2. *do not what thou commandest*, s. Iames say: *if you fulfil the roial lawe*, Refor. say: *we will not fulfil the roial lawe*; do not this shew that you haue a new ghospel? see what followes of your doct. for if Gods lawe be impossible, either God is vniuise & cruel, or you are transgressors & guilty of all Gods precepts; you are then Idolators, blasphemors, periurers, not keepers of holy dayes, disobedient to parents, murtherers, adulteres, incestuous, theeues, robers, calumniators, traitors, seditious, &c; or if you keep any of Gods precepts, why not the rest? you may see how vniuisely you write, saying *you giue nothing to natur*, & what makes you not to keep

Refor. by their doct. are guilty of al Gods precepts.

Rainalds ep. ad frat.

Gods lavv, but your nature & prid? & yet you say, *vve make natur proud for holding that vve may keep the voial lavv vvith Gods help*; then according you, s. Paul made his nature proud, cooperatig vvith Gods grace; & according you Noe, Zacherie & Elisabeth vvith many more keeping Gods lavv vvere proud; yet scrip. say they vvere iust: vvil you hau them to be proud & iust together? or vvhether shal vve beleeue you or scrip? Refor. obiect that the precept of not coueting euil is impossible. I. ans. this sheweth Refor. vnvvilling to gaine the crovvn of glory, bycause they vvil not labour or feight for it; the Apostle saying: *no man shalbe crovvned but he vvho lavvfully feight*; & Christ say: *the kingdom of heauen suffereth force, & vvho maketh violence obtaineth it.* I ans. asyet, the lavv of not coueting euil vvil hau vs to resist euil concupiscences, & to bevvare not to giu our consent vnto them; for men coueting vvhat is good, ther is no offence, vvhen they couet & desire Gods glory, their neighbours good or their ovvn saltion; but vvhen men couet euil & giu their consent, in this is the offence vvhich forbidden: therfor s. Iames say: *concupiscence vvhen it is conceaued*, that is, vvhen giueth cõsent to euil, *it engendreth sinn*, & such concupiscence engendred is inded sinn, by this you see that the first tiue of concupiscence is no offence; s. gust. saying: *concupiscence is not a sinn, en men do not consent to euil vvorks*; & h concupiscence may be in iust men &

Refor. obiection 2. *Tim.* 2

Math. 11.

The lavv of concupiscence.

Iac. 1.

Aug. l. 1. de nupt & conc. c. 23. it vvas in. 1. Paul vvho say; *I see an other lavv in my members*, to vvit, the motiue of concupiscence, *repugning to the lavv of my soule*: therfor the lavv of not coueting euil is possible to be kept, & sinn prohibited *Rom. 7.* by this precept is easily eschevved, if men please vvith the help of God, not to giu consent. Neither is the precept of louing God vvith al our heart impossible in this lif (as say Refor.) for the sense is not to hau our heart continualy attentiue in Gods lou; neither is ther any place in scrip. that say. God requireth such continual attention of vs; the true sense is thé, *to lou God vvith al our heart*, cõsisteh to lou & preferre God ouer al others & not to offend him, nor to depart from his lou for the lou or feare of any creature: this is the true sense confirmed by Christ saying: *vvho loueth father or mother more then me, is not vvorthy of me*; & by. 1. Paul: *no creature is able to separate vs from the lou of God.* Refor. as yet say; *Christ redemed vs from the maledition of the lavv. I ans.* ther is great diffe- *Gal. 3.* rence betvveen malediction & obseruatiõ: Christ by his merits obtained for vs grace by vvhich vve may obserue the lavv, & by vvhich vve may eschevv the malediction vvhich is incurred by trãsgressing the lavv; Christ then hath not deliuered *Math. 5. Ioa. 13.* vs from the obseruation of the lavv, for he saith, *he came to accomplish the lavv*; & saith *he hath giuen vs example to do as himself did.* It is certen that as by good vvorks done in grace men deserue heauen; so by

The precept of louing God. Deutr. 30. Math. 10. Rom. 8.

freevvil & help of Gods grace men obſer-
uethGods lavv. s. Auguſt. ſay: *as the lavv is*
not abolished by the faith, ſo neither is freevvil
abolished by grace but rather is eſtabliſhed: for
the lavv of God is not kept but by freevvil &
by the help of grace, as ſcrip. often teacheth. Mo-
reouer. s. paul ſpeaketh of the maledictiõ
of the lavv, that is, of the ceremonies of
the Iudaical lavv from vvhich Chriſt de-
liuered vs. Refor. ſay: *the lavv is not put for*
the iuſt, but for the vniuſt. I anſ. this makes
nothing for Refor. ſith they are not iuſt
but vniuſt, as is proued befor. Yet to an-
ſvvere them, the lavv containeth tvvo:
firſt *direction*, & ſo the lavv is put for al
both iuſt & vniuſt, bycauſe it directs &
preſcribs to al vvhat they ought to do &
not to do. 2ly. it contains *conſtraint*, & ſo
the lavv is not put for the iuſt but for the
vniuſt; bycauſe the iuſt of grace & mere
loue tovvards God vvillingly & couragi-
ouſly do vvhat the lavv preſcribeth &
neceſſeth not to be conſtrained; but to the
contrary the vniuſt & vvicked do often
reuolt, rebel, & vvith dravv themſelues
from obedience, & therfor in a maner
muſt be conſtrained to performe the lavv.
The Fathers alſo confuteth the Refor. s.
Auguſt. ſay: *no man ſinneth in that vvhich*
vvas impoſſible for him to eſchevv; & atyet
ſaith: *ſurely God hath commanded things poſſi-*
ble. s. Ierom. ſay: *vve do deteſt the blaſphemy*
of them vvho ſay that God commanded to man
any thing impoſſible. s. Chryſoſtom ſay: *let*
us not thinke that Gods command are impoſſi-

Aug. l. de ſpi. & lit. c. 30.

1. Tim. 1

Direction & conſtraint are in the lavv

Aug. cited before. & l. de meri. & remiſſ. peccat. c. 3.

Iero. ad Damaſ. de ſymb. Chryſ. ho. 18. in Math. & ho. 8. de act. poenit.

ble, for certainly to vs they are profitable & very easie if vve be vigilant, otherwiſe vvhy ſhould God ſay, if the ſinner for his ſinnes do penance & keep all my commandments he ſhall liue & ſhal not die, & agayn ſaith: blame not our Lord, he commands nothing impoſſible, yea many men do more then they are commanded. 2. Baſil ſay: *that it is an impious thing to ſay, that Gods commands are impoſſible; becauſe if God commanded things impoſſible he vvould not be iuſt,* & by the lavv of nature none is obliged to things impoſſible. Refor. not only reiect Gods lavves, but alſo contemne human lavvs. Caluin ſay *that no man can make any lavv obliging in conſcience;* & ſaith, *that none is bound in conſcience to keep humane lavves, albeit they be euer ſo iuſt;* & Rainalds ſay: *that vve erect a throne in the conſcience to a mere man, & do giu him abſolute povver to make a ſinn* (he meanes, to make lavves) *& to impoſe it upon neceſſity of ſaluation.* By this vve ſee that Refor. denieth ſuperiours to hau povver to make lavves obliging any man in conſcience to keep them: doct. vvholy contrarie to holy ſcrip. & moſt pernitious to al eſtats both eccleſiaſtical & ſecular: ſcrip. & reaſon expreſſly teach that the Chu. Princes, & ciuil Magiſtrats hath povver to make lavves, & that men are bound in conſcience to keep them, Chriſt ſaith to Peter in particular & to al the Apoſtles: *vvhat ſoeuer ye bind in earth, ſhalbe bound in heauen; & vvhat ye looſe in earth, ſhalbe looſed in heauen;* vvhat other doth the *keies of heauen giuen to* Peter ſignify then the authority to make

Baſil.

Cal. 4. Inſt. c. 10. n. 5. & c. 20. n. 2.

Refor. deſt. reiecting humane lavves.

Humane lavves oblige in conſcience Math. 16. & c. 18.

lavves vvhich oblige men in conscience? If Christ gaue his povver to men, vvhy do you denie men to hau povver to make lavves? is it not to denie Christs povver? if the king gaue his povver to the iudge, vvil you denie the iudges povver? do not the Apostle say, *al povver is from God*? then the head of the Chu. successour to. s. Peter, the Chu. in body, & Prelats in particular may make lavves; the practise of the Popes, of counsels, of Bishops, of kings, Princes, & common vvealths confirmeth & sufficiently declares the right & priuiledge vvhich Christ hau giuen to his Chu. & to cheife soueraignes to make iust lavves vvhich oblige in conscience to be kept, otherwise in vaine & superfluously they are made. This povver of making iust lavves do not diminish Gods seruice, but rather do augment it; sith God hath giuen this povver, & that such lavves are made for his honour & glory: yea it is God vvho maketh such lavves by his officers, as scrip. say: *Kings do raigne by me, & by me Princes ordaine iust things*; such lavves thé do not abastardise the seruice of God (as malitiously say Caluin) but rather do amplifie & make it more faire; & much lese do they take avvay Gods right: for the right of God is to be the lavv of al rightnes, the author of al good lavves, & the soueraign lavvmaker; vvhosoeuer vvould attribute to himself these titels, he vvould take from God his right, vvhich the Chu. do not, acknovvledging God in

Rom. 13.

Prou. 8.

God the soueraigne lavv maker.

al for hir head & Lord. It is Refor. that take from God his right saying against his authority & holy lavves, that no man can make lavves for his seruice, & that none is obliged in conscience to keep them; sith it is God (as scri. say) vvho giueth to men such povver. Cæsar a payan made a temporal lavv, to vvit, that euery one should paie tribute; if men vvere not obliged in conscience to keep that lavv, vvhy should Christ say: *giu to Cæsar vvhat is due to Cæsar?* &c. 1. Peter say: *be subiect to al human creature for God, for so is the vvil of God, & not only for to eschevv the anger of the Prince but also the indignation of God, & for conscience* as say. s. Paul, *bycause vvho resist to the povver, do acquire to them selues damation*, that is, do commit mortal sinn: man then is bound in conscience to obserue human lavves both spiritual & temporal. Do not Refor. themselues make statutes in their assemblies? if they beleeue that they do not oblige in conscience, to vvhat end do they make them? is it for countenance? vvhy do they threaten the transgressors of them by excommunication & other paines? is it for countenance? do you al things for countenance? are you not then pastors & ministers for a shovv & for countenance? & as scrip. say: *pastors of idols*, or as other version say: *cursed & vnhappy pastors*. See novv hovv Sathan hath abused you, persvvading you, truth to be false, & causing you to blaspheme vvhilst you teach that Gods command. are im-

Math. 22. 1. Petr. 2. Rom. 13

Refor. are pastors for countenance.

Zachar. 11.

possible to be kept, & that man is not bound to keep human lavvs: but as the child do not honour his father transgressing his vvil; so you do not honour God transgressing the precepts of God & man.

CHAP. XXXVII.

Of false & true liberty of conscience.

CAluin more craftie then Luther & al the rest, to exempt al men from human lavves, exalteth the Christian liberty, saying much good of it & vvith such artificial languag that he seemeth to surpasse the most deuote Catholiks. Calvin saith: *the Christian liberty is spiritual, & that they do ill vvho abuseth it, & vvho under pretext of liberty for satisfying of their disordinat lustes do scandalise their vveake brethren; & say: that Christians are subiect to human lavves; & that the conscience is subiect to politicall lavves*; these are Caluins hypocrital speeches putt forth to giu a good tast & to make the vvay for his poisoned doctrine destroing after by plaine contradiction vvhat good he said. His vvords are: *the first part of Christian liberty is that the consciences of the faithful, vvhen ther is question of searching the assurance of their iustification, do raise themselues above the lavv; & forget al the iustice of the lavv*; he meanes that the keeping of the lavv serueth nothing for to be iustified, & that men ought to be deliuered vvith such liberty of conscience

Cal. faire vvords to cause men to drinke his poison.

Cal. 3. Inst. c. 19. n. 2.

n. 16.

Cal. 4. Inst. c. 10. n. 1. 5.

that they may not haue respect to the vvorks commanded by the lavv; so vvicked doct! giuing directly against the intention of the lavv maker & against reason; for God made the lavves & obligeth men to keep thē, that so doing vvel they may be iust, othervvise the lavv vvould be superfluous. Caluin to preuent this consequence say: *although the lavv serueth nothing for iustification, yet it is not superfluous, bycause it excitateth & exhorts to good, albeit by the iudgment of God it hath no place in conscience*; behold Caluins malice & vvicked euasion, for to vvhat vse serueth these exhortations of the lavv, if the keeping of the lavv serueth for nothing befor God, nor for conscience? if the lavv be alvvayes for nothing & vnprofitable, is it not alvvayes superfluous? againe, one thing is *to exhort*, & an other thing is *to oblige*, to exhort is but counsel, to oblige is by lavv.

Gal. say al Chu. lavves. are tyrannical

Caluin speakes more intelligible saying: *the traditions & ecclesiastical lavves are as many cords to hang & kill poor soules, & they that seemeth more tolterable, oppresseth tyrannically the consciences, I care not to say, that they abastardise the seruice of God, & rauisheth from God his right*; & a litle after: *al statutes proceeding from men (touching the seruice of God) are human traditions, I meane those vvho are right & iust do not bind the conscience*; vvho is he that seeth not the blasphemy & poison of Caluin? for he seeming to defend Gods right, he assaulteth Gods lavves & seruice: is not Caluin one vvho troubleth

Cal. before cited &c. 10. n. 2.

kingdomes & common vvealths, giuing liberty by his doct. to al men to dispense vvith their conscience & to contemne al lavves of the Chu. King & magistrats, albeit their lavves are right & iust? see asyet hovv he iesteth the vvorld saying: *euery lavv in particular do not oblige the conscience, yet vve are bound to keep the lavves in general*: a nevv & strange doct. hovv can it be, that a man is not bound in conscience to keep the lavv in particular, & yet is bound in general to keep al the lavves? as if one vvould say, man is not bound to fast any day in the year, & yet in general he is bound to fast euery day: is not this said childestly vvithout iudgment? Caluin also speaking of the ciuil lavves, saith: *the liberty promised in the ghospel do not acknovvledge King nor master among men, but only Iesus Christ*, is not this to cast of the ioke & not to be subiect to Pope, king, Prince or magistrat & to giu the bridel to flesh & sensuality liuing at randal? hovv could he put more forvvard this damnable liberty contemning al lavvful superiority? This is the liberty you demanded at your first comming vvhen yon vvere asyet in your cradel, crying & asking *liberty of conscience, liberty of conscience, liberty of conscience*; that is, not to hau any ecclesiastical or ciuil lavv vvhich may bridel our appetits, sensualities, or iudgment; licence to cast of the ioke of the Catho. religion bycause it bridleth & keepeth vs dovvn, making vs to dompt our body & spirit by.

Cal cited before.

Refor. liberti of cõscience

prayer, confession of sinnes, fasting & penance; licence not to be subiect, nor to care for Pope, king, or magistrat; licence to goe out of the Catho. Churche & to enter into an other assembly vvher vve may liu as vve please, giuing to our nature & sensualitie good large measur of liberty, this is your vvicked liberty brought forth from the bottome of hel, vvhich hath made so many libertis, Apostats, Atheists, traitors, rebels, & reuolts; it is it that hath spoiled, ruinated & put the fire in cities & kingdomes; it is it hauing force, hath made the people like lions against their soueraignes, breaking the lavves; it is it that giueth you a *sound faith* (as your self say) vvhich hath made the pipes, dromes, trompets & muskets to sound vvel, planting your sounding faith vvith the spere in your hands & the morion vpon your heads; it is it that make men foxes & hypocrits in their obedience, vvhen they are constrained to obey, only obeying by countenance, & as.s. Paul *Ephes. 6.* say: *seruing befor the eie*, & not for conscience, holding fast in their hearts that their conscience is free from the lavves, albeit their hands are bound, & they obey only to eschevv the paine, & not for loue or charity: this is the false liberty vvhich Caluin & Refor. learned of Sathan & vvhich they han put in execution vvith al the povver they could, & vvith their books & preachings decked vvith apparent reasons & sentences vvickedly stollen out of scri. it

pretext of a reformed religiō; hovv could Sathan the author of falshood extend himself further then to blovve into your braines the vvay to gin against heauen, to contemne al lavves both diuin & human, to ouerthrovv the stability of Gods Chu. of kingdomes & common vvealths & to derid al superiours & God himself? This is the liberty of Refor. vvho teach that man hath not liberty of freevvil: behold novv your blindnesse & the malice of the diuel vvho iest & turne your spirits vpon tvvo extremities of contradictory doct. the one making you beleeue as an article of religion, that man hath not liberty; & the other that man hath liberty ouer al; the one that man is depriued of freevvil, the other that he hath freevvil to surmount al lavves & contemne al superiority: vvhat contrary doctrine is this! the conscience a slaue, & the conscience vvith soueraign liberty; hovv can it be that mā hath not in his soule any liberty, & that he hath in his soule a liberty of so laige extension? you vvil haue man bound by necessitie to commit euil that he can not resist vnto it, & yet you say, he hath liberty to resist to al lavves be they euer so iust: do you not see your misery & the deceit of Sathan? vvho teach by your mouthes contrariety & falshood, to the end man may not do good, & may be carried avvay to al euil: vvhen ther is question to do any good, you say man hath not freevvil, & vvhen ther is question to do euil, you say he hath liberty of cōscience:

Refor. teach mā not to haue liberty & to haue libertie.

vvhen man ought to resist to lecherie, adulterie, gluttonie, auarice, & such like, you say man hath not liberty; but vvhen man vvil reuolt against magistrats spiritual & temporal, you teach he hath al liberty to transgresse inst lavves & defie al authority. The Payans adored the deuil vnder the name & idol of Mars, vvhom they called *the God of vvarre*, beleeuing this false god to be furious, cruel, & bloody vvithout mercy, & their beliefe vvas true, excepting they esteemed him a god, vvhom they should beleeue vvas the deuil: they had good reason to call this tourbulent & insolent spirit, *the god of vvarre*, by cause he is the first author of discentiō; it is he vvho put sedition in heauen among the immortal spirits, making many of thē to rebel against their soueraign Lord: this vvas the first vvarre, of vvhich after vvrote S. Iohn, it is this vvicked spirit vvho put discord betvveen God & mā, & sovveth inimity among men, it is he vvho raiseth al the vniust vvarres, rebellions & cruelties that euer vvas or shalbe: he is then said vvorthily *the god of vvarre*, that is, the Prince of discord; as to the contrary *our Creatour is called the God & Prince of peace*: vve may but read the histories of this last age, vvher appeares, hovv nevv Refor did take part vvith the forsaid god of vvarre, in plāting their founding faith vvith armes & vveapons. Vvhē Luther brake the sacred vvalls of his cloister to make the beginning of his re-

The diuel is god of vvarre.

Apoc. 12.

Our Creatour is God of peace. Isa. 9.

Hovv Luther begune his reformatiō

forme(your mother)he founded the tole-bell through al Germany & other places of Europe, & as a man depriued of vvitt raised cruel vvarres, causing subiects to rebel against their Lords,families against families,cities against cities,& countries against contries; in his time a certen Lutheran called Thomas Monetarius the first torch berrer of Luthers ghospel, exhorting his auditors to take armes said: *courage my frends, resist to those fools* (to vvit, to lavvful Princes)*it is novv time, Germany,France,Italie are moued, & themaster is minded to play his part; courage armes, armes, armes, children vvil lament, frends vvil pray you, bevvare to let your selves be persuaded to mercy*: this is the voice of your *sounding faith* by vvhich vvas sovven & planted your nevv ghospel in diuerse countries by the bals of pistolets & canons vvith the sound of trompets & dromes in the midst of fraiours of armes:vvas it not Mars the Prince of vvarre vvho commanded in your assemblies & made the Ministers(your forfathers)to runne vvith their armes among the soldiours vvhen they begune to make your foundation & namely in Paris the chiefe citie of France vvher vvas seen the brauads & martial mounsters of your Churches & young Parochians assisted vvith their Ministers in the year 1561. to schevv prolixity I vvil put, here a letter of a frend of yours sent from Paris the same time to the Prouince of Lymose in these tearms: *Brother I receiued your letter,*

A Lutheran exhorting to take armes.

Ministers nevv Apostles armed.

A letter shevving the Refor. armed cōming fro their preach.

&c. as for the matter of religion I assure you that these nevv Christians storish novv in this citie as much as in any citie of this kingdom; yet ther is asyet som litle sedition, but the Huguenots are the strongest; they make ordinarily tvvo preaches in the vvorken dayes vvher ther are no lese then tvventie thousand persons. I desired much that you vvere here a vvhil these last dayes for to see them comming from their assembly; vvher first marched fiue or six hundred scholers al in armes vvith their colours vpon vvhich vvas vvriten (virtute duce, comite fortuna;) after commeth the controlour & sergents to hinder sedition; after followed six great Lords N. after them marched the Ministers, to vvit, M. Beze, M. Peroceli, M. Malon, M. Riuire, M. Plante, M. Forests & for to defend them four hundred horsemen in armes; after followed the artificers, vvomen & the young sort vvho vvere not able to carrie armes; & for the end tvvelue or fifteen thousand men caring svvords & pistolets, & other offencing vveapons, vvith their colours vpon vvhich vvas vvriten (veritas odium parit) assuring you that ther vvas not asyet seen such a good order, &c from Paris the 15. of Febr. 1561. Your Bro. & frend Tyssier. You see hovv this man vvriteth vvithout fiction & saying truth vvithout passion, representing the first spirit of your pretended religion & the progrese of your spirit do vvel correspond to your beginning, vvitnes the often battells procured & giuen by your rebellions, vvitnes the vsurping of many tovvnes & cities in diuers countries, vvitnes the casting dovvn, profaning & spoi-

Refor. behauiour.

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ling of infinit Churches, Monasteries & altars vvhose remanents are as yet extant for your confusion & damnation; yours reformation then cōmeth forth armed from hir mothers vvombe, & cōmmeth to the vvorld vvith the sound of trompets & drums, vvith the noise of armours, vvith rebelliōs, & before she knoweth to speake, she moueth hir hands & filleth the vvorld vvith threatnings & furie; your ministers cōmeth enuironed vvith troups of soldiours, (as Iudas came to betraie Christ) threatning fire & death, thundering forth your new ghospel vvith pistolets & musquets against God & Iustice. Vvhat new ghospel is this? vvho can say that such a reformation is sent by God? is it not sent rather by Sathan the god of vvarre. Your brethren hugenots of France made oft solemne protestation not to change or renue any thing against the state or their superiours; yet their ministers hath serued for droms & trompets to animate the people to make vvarre against their soueraigns; vvherby hath been seen so many scarlet riuers of innocent blood, so many of the nobility slaine, so many good families destroied, so many townes & villages spoiled & pilled, so many vvidowes & orphalings made, so many vvomen & maids forced & violated, & vvhat moued these new Refor. by such mutinies & troubles other then vnder the cloke of reformatiō to expel Princes & Lords togither vvith the Ecclesiastike to th'end to vsurpe their

dignities, linings & wealth: how do Refor. thinke to be able to yeald accompt for all these before God? by your proceedings I see your wicked liberty of conscience; & how Sathan doth rage, not ceasing to make warre against God & his Church seeking all the blood & perdition of men; & yet you presume to say that you glorifie God. Before I let you go (your words) if you esteeme it so reasonable & so necessary, that every one should live in liberty of conscience: why are not Catholikes (whom you call Papistes) permitted to live in their liberty in England, Scotland, Holland, Geneue & such places wher heresie hath the vpper hand? & why are they hindred to serue God freely according the faith of their ancestors? Yea Refor. do so feare our Catho. religion (which teacheth the true faith) that they will not permit one Church in all their dominions to be free for Catho. by cause Refor. knoweth right well that their false religion in a smale time (the people being instructed in the true faith) would be easily reiected & dispersed as a cloud by the beames of the sunne. If you obiect that your sect is not permitted in Spaine. To which I reply, that there is good reason to keep forth a false religion & contrarie of three dayes old standing in a litle place, which was neuer approued by God either by miracle or other testimony; but our Papish religion is Catho. throughout the whole

vvorld, approued by God vvith infinite testimonies, & is descended from Christ & his Apostles these many hūdred years, extant ther (to vvit, in England, Scotland) & in al places before euer Luther or Calvin vvas, vvhy then hath not Catho. freedom among you to exercise the ancient religion of their forfathers? is it not bycause your pretended religion is becom as Egipt, vvher Catho. the choosen people of God are retained that they may not freely sacrifice to the true God, & are hindred to set forvvard to the land of promise the kingdō of heauen, by the vvayes of the Catho. faith; yen vvil not permit Catho. to hau liberty to do vvel, vvhich your selues vvil not do. Hauing seen your ratling liberty of conscience; heare now s. August. teaching you by scrip. & reason vvhat is the Christian & true liberty of cōscience; he saith *Iesus Christ the sonne of God vvho say, I ame the truth, vvil make vs free & vvil deliuer vs, not from the hands of barbarians, but from the power of the deuil, not from the captiuity of the body, but from the iniquity of the soule*; teaching by this, that true liberty is to be deliuered from eternal death, the true captiuity to vvhich vve vvere al condēned; & to be deliuered from sinn, the cause of this death, *for the rewward of sinn is death*, say. s. Paul; to be deliuered then frō the deuil is the liberty of conscience, vvhich Christ purchased for vs, if vve please to obey to him. The ciuil lavv say: *that slauerie is a condition by vvhich man*

Christiā libertie.

Aug. ser. 48. de verb. Dom. 16, 10.

Rom. 6.

Seruitude in ciuil lauv, Instit. de iure perso. pa. seruitus.

is subiect against nature to a master vvho is a stranger; this corporal slauerie do liuely declare that the proper slauerie of the soule is to serue the deuil a most cruel master vvho not only is a stranger, but also a svvorne enemy of our good, & vvho induceth vs to sinn & tyranniseth vs vvhē he holdeth vs; therfor to serue the deuils suggestions, as to serue prid, auarice, gluttony, lechery & such vices, is to be a seruant to the deuil & sinn, Christ saying: *vvho committeth sinn, is a slaue to sinn*; as the prodigal child liuing according the liberty of the flesh, vvas made a slaue to his vices; & vvhen euil men get gouerment, it is hurtful for them; bycause it giueth thē more liberty to commit greauous sinnes; as vvitnesse s. August. saying: *as the iust man is free, albeit he be seruant; so the vnrust is a slaue, albeit he raigneth*: christiā liberty thē is to serue God vvith free hart by lou, vnder the lavv of charity, & not fainedly nor for feare; & is, that man be master of his affections, to cōmand his appetits, to punish the body & to put it vnder the ioke of the spirit, as. s. Paul teacheth vs by his example; to the end that the spirit being deliuered of the bonds of carnal passiōs, it may freely & ioyfully giu it self to the exercise of godlines & not to the vvorks of darknes, neither to the tyranny of the deuil; Christ calleth this liberty a kingdom vvith in the soule: *the kingdom of God is in you*, bycause Christs spiritual kingdō is vvith in al the faithful vvho han domi-

Ioa. 8. Luc. 15.

Aug. l. 4. de ciuit. c. 3. Bonus etiamsi seruiat, liber est; malus etiamsi regnet, seruus est.

1. Cor. 9.

Luc. 17.

nion ouer sinn; *my delights is to be with mē*, to vvit, in their hearts; & saith of the sam liberty: *if the sonn, haw deliuered you, yow shulbe truly free*; vvhich is vvhen by baptisme mē are regenerated & made Gods children; or by penance restored to Gods grace; the euangelical lavv is also called, *the lavv of perfect liberty*, in respect of the burdon of the old carnal lavv, & bycause Christ by his holy passion hath deliuered al vvho obey to him, frō the thraldome of sinn & the diuel. This is our true liberty vvhich consisteth in the spirit of grace, seighteth against the deuil, against concupiscence, sinn, & superstitiō; it honoreth iust lavves & is subiect to them & to superiours, it serueth God & mā for the honour of God in humility & sincerly by charity, & not by hypocrisy, but Reformdiberty in cōtemning al iust lavves & permitting euery one to liue as he please, is not a liberty but a mere slauery biding the soule vvith great fetters of sensuality, leading it to death, sinn, & diuel; not liberty of conscience, but torment of conscienc & a maske of malice, like to the liberty of old heretiks of vvhom. s. Auguſt. say: *they imagin that to liue in liberty vvas to do vvhat they pleased, & being made free by Christ, & they do not mark vvhat the Apostle say, brethren you are called vnto liberty, yet beevvare you turne not this liberty to the conuenience of the flesh.* s. Auguſt. speakes to you & against you; for this is it you do, bycause you are Christians, you beleeue that you are free from al obser-

Prou. 8. Ioa. 8.

Iaco. 1.

Aug. C. 24. & 25 de fid. & oper. & Gal. 5. 1. Pet. 2.

Refor. abuse the euangelical libertie.

uace, & al that pleaseth your flesh is lavvful for you, & al that displeaseth your flesh you ought to reiect vvith liberty of cōscience; in this sort you abuse the euangelical liberty to the aduantage of your flesh, shaking of al obedience to diuin & human lavves; for to you *Gods command. are impossible, the lavv of Moises is takenavvay, Christ (you say) made no lavv, human lavves do not oblige in conscience*; this is the Refor. liberty fornicating vvith euery sectmaster that teach pleasant & licentious things.

Aug. cited befor

s. August. say: *al such liberties, heresies, schimes & rebellions against the Chu. & lavvful Prelats to be counted by the Apostle among the vvorks of the flesh*; & such dissolute state is farr from the true liberty that Christ procured for vs, yea & as farr dstant as darknes from light, & as hel from heauen; for although Christ deliuered vs not only from the Ievves lavves & ceremonies but also from the seruitud of the deuil & sinn, receiuing vs vnto his grace, & giuing vs force to resist to our enemies, yet he left vvith vs his holy lavves, & the precepts of the Chu. inspired by the holy Ghost, that vve may be subiect to them & accōplish them; this is the ioke of vvhich he

Mat. 11. Ber. ep. 21. ad Carthus.

saith: *carrie my ioke vpon you, for my ioke is sweet & my burden is light & you shal find rest for your soules.* s. Bernard say: *if you do not carrie it, in steed of rest, you shal find paine & labour.* Behold in this Looking glasse that true liberty of conscience is to hau a

Good cōscience

Prov. 15

good cōscience, scrip. calling it *a continual*

banket; & s. August. say: *he that list to hau the hope of heauen, let him looke that he hau a good conscienc; to hau a good conscienc, let him beleeue & vvorke vvel; that he beleeueth, he hath it of faith; that he vvorketh, he hath it of charity*; you then reiecting good vvorks, good conscienc, & true liberty in Christ; your liberty must be a slauery to nature, flesh, sinn, & Sathan. *Aug. pref. in Ps. 31.*

CHAP. XXXVIII.

Of continencie & Religious life.

REfor. hath lost their credit by their impostures, foolishly calumniating the Priests of the Catho. Chu. saying: *that Priests are libertins & keep not their vovves of chastitie*; & Rainalds say, *their liues & dispositions, are monstruous, monstruous*; he after contradicteth himself saying: *vve vphraie his sect vvith continencie.* The vvorld knovveth that as Catho. doct. by al vvayes do assist & succour chastity & produceth it in mans soule; so to the contrary, vvho is imbued vvith the spirit of Refor. loueth the flesh & impurity; he vvho folovveth the spirit of the Catho. Chu. becómeth a louer of chastity; but the pretended reform doth al in fauour of the flesh, is bent vvholy for the flesh, his spirit is but flesh & al hir doct. is bended against chastity & continency: he vvho is lecherous in the Catho. Chu. he is so against his cōscienc, & his vvil is corrupted, but his spirit ind- *Refor. false accusation.* *Lecherous Catho. differe from lecherous Refor.*

geth that he doth ill, vvhich may be remedied; bycause hauing his faith vvhol & his iudgment right, he may be recalled from sinn, being capable of light, & may by the help of reason change the mutability of his vvil & becom a continent man: but he vvho is lecherous among Refor. not only commit sinnes vvillingly but also iudge them lavvful, & so hath his vvil peruerse & his iudgmẽt blinded, mocking & contemning the remedies against sinn: the lecherous Catho. carrie their sinnes only in their flesh, but lecherous Ref. carrie their sines in their spirit & head as vvel as in their flesh, alvvayes vnquiet in their iudgmẽt, vvil & appetite; their iudgment cõsumes thẽ holding firmly in errour vvhat they conceiue against chastity; their vvil moueth thẽ to put in executiõ vvhat their iudgment do tel them; & their appetite & flesh putteth in operation the counseil of the one & the tyrannical command of the other: the lecherous Catho sinneth against the spirit & doct. of their mother the Catho. Chu. but lecherous Refor. committing sinnes, do vvhat the spirit & doct. of the pretended reform putteth in their soules & bodies: the Catho. vnchast beleeuing as he ought that lechery is a sinn, is like to him vvho casteth dovvn the roofe of his house, yet leaueth the foundation in the ground, vvhich giueth him some hope to reestablish his house; but the lecherous Apostat Refor. is like to him vvho destroie his house vvith the foundation; for by his errour he loseth his faith,

the firſt foundation of al Chriſtian vertue, & beleeueth that the violation of the vovv of chaſtity is lavvful; as alſo in maAs before
riage among Refor: they hold to be lavv- Cap. 3.
ful the changement of vvomen for adul- fo. 8.
terie, ſickneſs, or the like, vvhich Luther, Luth.
Caluin, & the ſtatutes of the Chu. of Ge- ſer. de
neue authoriſeth; therfor ſuch fellovves matrim.
by their errour & hereſy fall vnto mortal Cal. 4.
ſickneſs & take from themſelues & from Inſt c. 13
thoſe vvho ioyneth vvith them, al hope Ordeof reſtablishing their ruines, or euer to nans of
come to correction, if it be not by extra- Geneu.
ordinary grace; the vnchriſt Catho. is like
to the vvorkmā vvho is fallen vnto great
neceſſity for ill miniſtring his goods, yet
hath his hands & feete to labour vvhich
giueth him hope to recouer his fortune;
but lecherous Refor. beleeuing lechery
& breaking of vovves not to be ſinnes but
good actions, are not content to deuoure
their ſubſtance as the prodigal child, but
alſo they cutt by the ſvvord of their er-
rour, their ovvn hands & feete, not hauig
the vvay of recourſe to their merciful fa-
ther, nor the meanes to embrace penance
the ſure vvay of ſaluation to be preſerued
from the eternal ſtruing hunger. In this
ſort the pretended reform giu right againſt
the foundation of chaſtity, deſtroying it
vvholy, making mens bodies & ſoules le-
cherous vvithout hope of amendment. By
this vve ſee that as the Egyptian vvhoo-
re falſly accuſed Ioſephs purity, that hir Gen. 39.
ſelf might appeere chaſt & faithful; ſo Re-

for. are iustly esteemed calumniators obiecting the vice of lechery, & impurity (vvhich raigneth so egregiously among them) vnto the chast & holy Catho. Chu. our honorable mother: this may serue for their impostur, reproching the lechery of Catho. Prelats & Priests to couer their ovvn enorme vilainies of incests, adulteries, & such like, vvheras they should rather confesse that their reform in hir maximes is not a religion but a stinke of abominations brought out of the bottome of hel: yea let them make vvhat countenanc & shovv they please, yet al their vvriting, teaching & preaching is no other thē to reiect & contēne chastity & continency: that this may appeare more manifest; see hovv Refor. are befotted & abused by Sathan, vvho taking a pretext of honesty, hath published by thē a sentenc for their fauour saying; *mans infirmity must be helpen*; this is their first general sentenc, vvhich they falsly glose saying: *man must satisfie his flesh*, they descend after to particular sentences Luther saying: *every one ought to be maried both Priest & religious*; he passeth further casting dovvn the vvall of continency saying: *it is impossible to liue vvithout a vvoman*; vvorthy sentences for your reform. Caluin & Beze surpassing Luther goeth to the highest degree of impudency saying: *the celibat life is tyranny & superstition*; a beast hanged by the necke vvith a rope, if it could speake, vvould say as much: are not these maximes brought out

Refor. maximes to fauour their. Lecherie Luth ser de matrim. Beze & Cal. in 19. Mat. & l. 4. Inst c. 12 n. 23. & l. 1. c. 8. n. 42. 43

of the stinke of hel? & do they not make vp the kingdom of your lecherie & vilanies? see novv th abominable filth of your cheife Patriarks & be ashamed if ther be any good blood in you. Refor. inuite ecclesiastical men to embrase their nevv reform & to take vviues & to breake their vovves; are not Refor. contrary to the ghospel? Christ say: *ther are some vvho make themselues eunukes for the kingdom of heauen*; if euery one must hau a vvoman, vvher shalbe these eunukes? s. Paul say: *the grace of God can do all*; & say of himself: *I can do al in him vvho comforteth me*; he may then keep chastity vvith Gods grace: Refor. do iniury to Gods povver, saying that concupiscene hath greater force to cause man to do il, then grace hath to keep mā from euil; concupiscene is infirmity, but grace hath al povver, therfor it is of greater force then cōcupiscenc, the experience of sixteen hūdred years vvitneseth that alvvayes in Gods Chu. ther hau bene great number of men & vvomen vvho hath happily kept & do keep stil chastity; & to denie this experienc, is to denie the day light at midday. Your maximes diffameth al young men of sixteen years age among you, & al maides of fourteen years age; for if they cā not liue vvithout being maried, then they are lecherous & vvhoors vntil their mariage yea you condemne al your maried persones vvho are absent frō their bedfellovves any long space of time: is not your spirit fart different from the

Math. 19.

Phil. 4.

Absurdities of Refor. maximes

Scrip. do counseile chastitie. spirit of s. Paul, *vvho vvisheth that al vvere as himself*, liuing a celibat lise (that is, vvithout vvif?) & keeping perpetual chastity? & addeth, *that it is good to remaine so*: if the keeping of chastity had not bene from God & counselled by Christ, ther is no man that euer vvould be so bold as to induce such a lavv & custome into Gods Chu. The keeping of chastity is either good or ill; if you say that it is ill & impossible, you accuse & blame Christ & s. Paul for counselling it; if it be good, vvhy do not your pretēded reform accept of it? or at the least vvhy do you contēne it? The Israelits receiuing the lavv vvere forbidden by God not to approch to their vviues; the Leuits during the time of their ministery at the altar, vvere commanded to abstaine from their vviues, & s. Paul desires that maried folk for prayer sake should abstaine for a time from the vse of mariage: is it not then more conuenient that the ministers of the nevv lavv (vvho not by turns: but continualy must be imploied for prayer, for diuin seruice, & for a more noble sacrifice then those of the old lavv) should be commanded to keep perpetual continency? by cause, that ought vvorthily to be eschevved vvhich hindreth the ministery of Priests profession. s. Paul saying: *he vvho is vvith a vvife is carful of vvorldly things, but he vvho hath not a vvife, is carful of Gods seruice, how he may please God*; mariage then being an impediment of Gods seruice, is rightly forbidden to ther

Math. 19.

Exod. 9

1. Cor. 7.

1. Cor. 7.

to them vvho are dedicated to Gods seruice; vvherby vve see that from the Apostles time, it vvas forbidden to al Bishops Priests, & Deacons, to take vviues. s. Paul saying: *the Bishop must be continent*, vvher the name *Bishop*, cōprehends Priests & vvho hath the vovve of continency; & saith: *Deacons must be chast, continent & shamful*, & as yet say: *no man seruing God do intangle himself vvith seculare affaires*: This decree of the Apostles hath bene confirmed by holy counsels & fathers. Refor. not only condemne chastity, but also teach to breake vovves made; vvhich is against Gods lavv commanding to keep the vovves made to God, & is against the common lavv teaching to hold the promise made to man, must more the promise made to God: but Refor. vvil hau al Priests to marie & to breake their vovves; as if vovves vvere vaine & not gratful to God: yet scrip. say that vovves are lavvful & laudably made; & being once made, they oblige the makers to perform them; & if they do not, they follovv Sathan: vvherfor Priests vvho presume to marie (as Luther, Bucer, Peter martir, Carolonstad, & such like) are called Apostats, Gods adulterers & sacrilegious. Are you not vvel prouided vvhen our Apostats are your Apostles? & ought you not to be ashamed to be disciples of such masters? *novv let me appeale to your ovvn saule* your vvords, did these & the like Apost. ts as Caluin breaking their first faith, *abase, put*

Tit. 1.

1. Timo. 3.

2. Tim. 2.

Refor. contemne vovves.

Rainalds speech do shevv his religion to be carnal & of Sathã.

dovvn, curbe, restrain & discourage nature? or did *they giu sincer glory to God* (your vvords) in breaking their first promises? sith you say: *that true religion look like God in hir purity, & al false religions are carnal & carrie the face of nature their mother, & of him vvhos illusion begot them, Sathan*; shevv novv that the religiõ of those vvho break their first faith & vovves look like God, & is not false & carnal, & do not carrie the face of nature: you are much deceiued, for the religion of such Apostats & yours maketh nature proud, vvantõ, loftie, insolẽt, lavvlese & damnable for being borne of flesh, is but flesh as vvitnes Christ; therfor according your loadstone, your religion is of nature & begotten of Sathan; *consider vvhat I say & the Lord giu you understanding in al things*, these vvords of s. Paul you repete often in your letters to shovv your prid, alledging scrip. vvhich makes nothing for your purpose; but here make your profit of them, if you please. Novv to ansvvere your imposture, saying that Catho. *Priests keep not their vovves*, I say the vovv is not the cause, but rather serueth to refrain them; the cause then is their negligence, not seeking the meanes of Gods grace by vvhich they might be continent as others are; for ther is alvvayes in Gods Chu: an infinit number of Prelats, Priests, & Religious vvho liues chast; & to denie this, vvere to denie that vvhich al the vvorld seeth: therfor vvhen you or others

Ioa. 3.

2. Tim. 2

Refor. obiect that Priests keep not their vovv.

say that Priests keep not their vovves, correct your tõgue, for albeit som do not, yet al are not so; you judge as Elias thinking that al iust men of Israel vvere dead, himself only remaining, but God said to him: *ther are seuen thousand men vvho did not bowe their knees to Baal*; ther are stil in Gods Chu. good & bad; you vvil do vvel to take the exemple of the good, leaning the bad to Gods iudgment. Before, asked vvhy is the Bishop or Priest forbidden to marrie. 1. Paul saying: *the Bishop is to be a man of one vvife?* I ans. this cõmes vvhen is said befor, that Refor. contemne chastity & vvil hau none to be cõtinent. The Lutherans impudently expound 1. Pauls vvords, that none should be Priests but maried men; the Centuriats are more shamful, admitting the vnmaried & maried men to priesthood, yet they exclud men maried vvho hau many vvives togither: but these heretiks do not vnderstand 1. Pauls vvords, & they grosly err. I ans. then vvith the ancient Fathers, that the Apostle do not vvish or counsel the Bishop or Priest to marie, neither vvil he hau to be receiued to priesthood vvho hath bene maried; but that such as hau bene maried (so it vvere but once) may be made Priest; excluding from priesthood those vvho vvere twise maried: this is the true sense conforme to the practise of the Chu. to the Apostles traditions, to the decrees of holy counsels, & to the doct. of the Fathers; S. August. saith: *not only the*

3. Reg. 19.

Obiect. 1. Tim. 3.

Answer 1. Paul excluds not twise maried from priesthood.

Aug. in 1 Tim. 3.

Apostle but also the counsel of Nice did take order that none, who was twise maried, should be received unto the clergie, by this appeere how shamfully the state of Refor. clergie differs & is fallen from the Apostolike & Gods Chu. practice: Refor. taking mē not only once or twise maried before, but also (which neuer was hard of in the Catho. Chu.) they marie after they be bishops, once, twise & as often as their lustes requires; yet it was neuer lawful in Gods Chu. to marie after taking holy orders. 2. Ierom witneseth that in his time the clergie liued single, & saith: *what shal the Chu. of the east do? what they of Egipt, & of the sea Apostolike which take to the clergie either Virgins or continent, or vnmaried, or such as if they haue wiues, ceast to be husbands*; & saith: *if maried men like not wel of this, let them not be angry with me, but with holy scrip. with all Bishops, Priests, Deacons & al priestly order, who knowe they can not offer sacrifices, if they vse the act of mariage*. 3. Ambrose answereth to. 2. Pauls words saying: *the Apostle do not inuite the Bishop to marie againe, or to make children for his priesthood, for he saith here (hauing children) & not (making children) being great difference betweene hauing & making*. 3. Ambrose addeth: *he that marieth againe do not commit sinn; but loseth the prerogatiue to be able to be a Priest*, & so contracteth irregularity. The Catho. Chu. do not forbid any man to marie (as falsly say Refor.) it doth rather approue mariage, affirming that it is a Sacrament (which

Refor. clergie take men often maried.

Iero. ctr. vigila & in Apot.

Ambro. l. 10. ep. 82.

Refor. do not) & doth honour it vvith a solemne benediction: but Gods Chu. hath vvisely & holily ordained that they vvho vvillingly take holy orders, should be obliged by solemne vovv to liue chast; Gods Chu. then do not forbid mariage, but do prohibit men to breake their vovves & promises; & vvil not giu hir holy orders but to them vvho vvillingly (after vvel consulting vvith God) maketh vovv to keep perpetual chastity & neuer to marie; vvhich vovv obligeth the makers to perform vvhat they promised to God, & the holy Chu. causeth this promise to be kept & obserued: let him then becom Priest vvho vvil, & let him marie vvho may. In the old lavv God commanded that the Priests should be of the tribe of Leuie, & they must hau maried for the cõseruation of that race; but in the lavv of grace none is obliged to make himself Priest. Vve do not then blame mariage, but vve preferre the single & celibat life befor the state of mariage, vvith the Apostle saying: *vvho marieth his Virgin doth vvel; & vvho doth not marie, doth better*; giuing counsel to choose the one befor the other; yea he shevveth the incõuenienc of mariage, calling it *tribulation of the flesh & distraction of spirit*. I beleeue you do not cõtemne siluer, thought you esteeme gold to be better, nor the farmour the oates, though he makes more account of vvheate; beere is good, but vvine is better; so mariage is good for them vvho may lavvfully marie,

Gods Chu. forbid not mariage, but forbid to break the vovv.

Celibat life more noble the mariage. 1. Cor. 7

but celibat life is better, specially for Priests vvho are cõsecrated & maried to God by vovv, vvhich is a contract more noble then vvorldly mariage; Christ *counselling continency & the celibat life*, the Apostle *desiring al men to be as himself*, & say *to vnmaried & to vvidovves that it is good for them to remain so*, & 1. Iohn declareth the state of Virgins for their purity to be more excellent then the state of others: al this condemneth Refor. vvho follovv rather the lavves of Payãs then the light of the ghospel; for som Payans punished such as vvould not marie, but holy scrip. inuiteth to chastity & preferreth celibat life befor mariage. It auaileth nothing Refor. alleaging. 1. Paul saying: *it is better to marie then to burne*; bycause Refor. do not marke. 1. Paul also saying: *it is good for man not to touch a vvoman*; & al they vvho are tempted of the flesh, do not burne; for 1. Paul, *confesseth in himself the like temptation*; but for remedie he saith: *I punish my body*; & he vvas carful to put vvater into his vvine, & to mortifie his sensuality; & he addeth: *God is faithful vvho vvil not permit you to be tempted more then your forces, but vvil giue grace to endure the temptation* & the thing is not impossible vvith the help of the grace of God vvho saith: *the appetite & concupiscenc of sinn shalbe vnder thy subiection, & thou shalt hau dominion & be maister ouer it by thy reason & vvil.* Novv vve may see that the monastical life of Religious men commeth from Christ, for he exhor-

Matth. 19.
1. Cor. 7.
Apoc. 14
1. Cor. 7
3. Cor. 12
1. Cor. 9.
Gen. 10.
Gen. 4.

eth vs to aſcend to perfection by the vvay of voluntary povverty, chaſtity & obedienc; this appeered in the life of the Apoſtles & of Chriſt himſelf ſaying: *if thou vvilt be perfect, goe & ſel al thou haſt & giu it to the poor & come follovv me; & vvho leueth houſe, or brethren, &c. for my name, shal receiu a hundred & enioy eternal life*, & of chaſtity ſaith: *vvho may take it, let him take it*; & s. Paul ſay to vvidovves & to vnmaried *that it is good for them to continue ſo*; & of obedienc Chriſt ſaith: *vvho heareth you, heareth me*; s. Paul ſay: *obey to your ſuperiours*; & s. Peter *voisheth vs to be as children of obedienc; & to be ſubiect to al human creature for God.* No man muſt thinke that by ſuch obedienc, religious men are made the ſeruāts of men, vvhich is forbidden by s. Paul; but rather by ſuch obedienc, they are made the ſeruants of Chriſt & of iuſtice, vvhich is praiſed & commended by s. Paul. Is it not then plaine blaſphemy to ſay that Chriſt hath ill counſeiled, or hath not vvel taught vs? hauing himſelf obſerued his counſels & inuited euery one to embraſe them by his example: & is it not great impudency of ſom vvho denie that ther is any euangelical counſel of voluntary pouerty, chaſtity, or obedienc? & do not Refor. ſhut their eies to the light of the ghoſpel, vvhilſt they contemne theſe former vertues? & are they not carried avvay vvith concupiſcene of flesh, *vnderſtanding not vvhat pertaines to God, but vvhat belonges to vveake nature?* as ſay Chriſt, & is

Chriſt is author of monaſtical life.

Matth. 19.

1. Cor. 7.

Luc. 10. Hebr. 13 1. Petr. 1. & 2.

Religions are ſeruants of iuſtice. 1. Cor. 7 Rom. 6.

Mar. 8. Matth. 16.

not their reformatiō reuealed to them by flesh & blood? Refor. say; albeit the ghospel do inuite & persvvade chastity; & albeit S. Paul preferreth the celibat life befor mariage, *to vvhat purpose so many sorts of religions of vvhit coats & blak coats among vs?* Caluin saith this to colour the dissention of his nevv sect, vvhich extending it self to manifold diuisiōs & multiplicities, bycause his followvers could not in any vvise agree in their beliefe & doctrin, cōtesting together, as a bale of serpents biting & detracting one other; Caluin excuseth them saying: *the like vvas in the Chu. in the Apostles time vvhen the Simoneans & Nicolaistes arisēd*; & saith *it is the custome of the diuel to ouersovv zizanie alvvayes vvher ther is good corne sovven*: & to couer his euasiō saith, *ther are dissentions & as many sects among vs as ther are of monasteries; euery of them hau erected* (as Caluin speakes) *an altar a part, the one call themselues Franciscans, others Dominicans, & others Bene dictins*; some ministers hath amplified this, that *ther is among vs Thomists & others Scotists*; they should also add, some Platocinians & others Peripatetians, to make vp their glosses. To answvere Caluins euasion excusing the diuision of his sect; I say the diuel is cause & first origin of heresies arised against the Chu. & is the cause of diuisions of heretiks among themselues; yet heresie carrieth the marke of dissention, as befor: for Gods Chu. naturally tendeth to vnity & concord, vvhich she engendreth

Calvr. ef. inst.

Chap. 5. fol. 19.

both of the members vvith the head, & of the members vvith one an other; bycauſe she is the vvork of God the firſt & ſupreme vnity: to the contrary hereſy the daughter of the diuel the author of falſhood, of diuiſion & of vvarre, engendreth of it ſelf diſſention; for in the Catho. Rom. Chu the diuiſion commeth not of the doct. of the Chu. but of the malice of the diuel; & out of the Chu. diuiſion cõmeth both of the diuel & of hereſie: the Catho. Chu. ioyneth & vniteth hirſelf vvith God againſt the diuel; hereſy diſperſeth hirſelf by the diuel & vvith the diuel: & vvhen in the Rom. Chu. there is any difficulty, she hath hir lavves, hir head, hir Doctors & counſels to reſolue the matter: but hereſy hath not ſuch & goeth vvorſe & vvorſe, for euery one vvil be maſter, & euery one hath his head & the heads do multiply according the Doctors, & the diuiſions according the heads: the Catho. Rom. Chu. is a ſtrong rock, againſt vvhich hereſy ſtriketh as raging vvaues of the ſea being not able to moue hir; the Rom. Chu. is an armie of the children of God, vvher one General commands & the ſoldiours obey & feight iointly togither; hereſy is as th'armie of the Madianits & Philiſtiãs againſt Iſrael, & deſtroing themſelues by their ovvn vveapons; hereſy then hath nothing like to the Catho. Chu. bycauſe it bears in hir bovvels the ſeede of diſſention & diſcord; but our Catho. Chu. beareth

Hereſie is nothig like to Gods Chu.

Iudic. 7. 1. Reg. 14.

Cal. 4. Inst. c. 13.n.14. vnion & peace. Novv to ansvvere to Caluin couering the diuisions of his sect by saying, vve are diuided by religious families; I say this is but a draught of a sophist to cast himself into darknes & not to giu any knovvledg of light; it is but a shadovv to deceiu the simple, yea it is a false & counterfait piece of money giuen for good: the questiō is of the diuision of doct. of the faith, & not of the diuersitie of religious families, or schools, or of matters not pertaining to religion: for diuision is the marke of heresy & not the plurality of māners of liuing in the Chu. nor the holding of diuerse opinions in human sciences: such religious houses & schools, albeit different in rule & habite & in principals of sciences, yet they al hau the sam faith, neither hau they an altar a part, (as maliciously say Caluin) neither is their doct contrary to the vniō of Gods Chu. they al hath one doct. of Iesus Christ, they al tend to the vnion of the spirit of God, they al hath the sam sacraments, the sam sacrifice & diuin honour, they al hath one faith, one baptisme, one Chu. one altar, one head, one God, & the variety of religious coates is not a marke of errour, but rather an ornament of Gods Chu. like as the multitude of the stares of heauen & the creatures of the earth preacheth the glory of God; & the diuersity of officers exalteth the maiestie of the kings court; so the diuersities of religious families adorneth

Varietie of religious orders adorneth Gods Chu.

the body of the Chu. & hindreth not the vnion, being diuerse institutes tending to one end, like many vvayes leading to one citie; neither do they derogate to Gods Chu. but rather honoreth it, Dauid calling them Ladies of honour saying: *a Queene standeth at his right hand in golded apparel, enuironed vvith varieties*; this Queene is the Rom. Catho. Chu. the spouse of Christ at his right hand, appareled vvith cloth of gold, vvhich is the tru Catho. faith, vveauë & vvrought vvith hope & charity; enuironed vvith varieties, that is, vvith states of religion vvel ordered in many vertues & perfections: the like vve see by Dauid ordaining diuers officers for the temple: Christ himself had certen number of Apostles & disciples: S. Paul say: *God hath giuen some Apostles, others Euangelists, others Pastors & Doctors*; vvher vve see diuers sorts of orders & officers; as ther are diuers orders of Angels in heauen, & as many ships at sea vvel furnished hauing diuers colours, yet al vnder the gouermẽt of one Admiral; so an armie vnited, albeit ther are diuers officers as Coronels, sergentmaior, master of the fild, master of the artilery, Captaines & others, al vnder one General, & though som serue more or lesse, yet al serueth for the kings honour: the kingdom is one, albeit it hath diuers prouinces, shirs, magistrats, iudges, Baliues commanding vnder the authority of the king: so diuers coats & orders of religion are for the honour & seruice of

Ps. 44.

1. Paral. 16.

Math. 10.

Luk. 10.

Ephes. 4

God; & this variety of religious orders in the Catho. Chu. & vnder one head, makes a most pleasant musike of diuers voices vvel agreeing vnder one tune, one key & one measure; but among Refor. ther is no such accord, but rather a dissention & confusion of diuers tunes offending the hearing, euery of thé hath his note a part, his measure a part, his agreement a part not caring to accord vvith his fellovv, not to giu eare to his voice, the one singeth by bemol, an other by betare, one goeth by the common measure, the other vvil tripel his note, the one vvil keep the first tune, the other the fift; Luther say one thing, zuingle an other thing quit contrary, Caluin confute Seruet, & Melanchon confute Bucer, the one confesse the presence of Christs body in the Eucharistie vvith the bread, the orher say ther is nothing but bread; the one vvil pray for the dead once or tvvise, the other neuer; the one cal superstition the honour done to images of Christ, the other say the crosse is only to be honored; the pretended reforme is but babel & cófusion of contrary opinions, of hurling; & vngratful cries hurting the eares & heart. Refor. then obiecting the diuersities of religious families & human sciences in the Catho. Rom. Chu. is but suphistry vvhich Refor. take to couer & cloke their enorme & monstruous diuisions of faith & truth. Rainalds bringeth forth a beast vvith foure horns saying: *the foure reli-*

the nevv reforme it but babel & confusion

Rainalds beast in vp.

glons,

gions, to vtit Iewish, Turkish, Gretkish, & reformed; he meaneth by reformed, Puritans, Protestans, Zuinlians, Sacramétarians, Armenians, Anabaptists, Politicians & such like; for albeit thes sects do not agree togither, yet they shake hands & bid al vvelcome that holdeth against the sea of Rome, vvhich they call Papish: for as the Saduceans, Pharisеans, Publicans, Herodians, & Capharnaits could not agree among themselues, but vvhen ther vvas question of Christs death, they al agreed togither crying, *crucifie him, crucifie him*: the same do Refor. vvho not hauing any agreement of beliefe betvveen thémselues (as being a body vvithout form or head, & as is said, vvithout hands or feete) but vvhen ther is question to assault the truth, they put al their members & heads togither, & if need be, they vvil ioine to them Rainalds beast of foure horns to help them to crie & blaspheme against Pope, Priest, & Masse; that is, against Iesus Christ vvho is Pope, Prieſt, & Masse. If Rainalds hath not his eies rather in his feete then in his head, he may see by this Looking glasse, that his pretended religion is begotten of nature hir mother Sathan, & that his loadstone condemneth himself & his reformation.

CHAP. XXXIX.

Of the holy Sacrament of the altar.

REfor. not only deny the real presence of Christs body & blood in the Sacram. of the altar, but also they beleeue it to be only an emptie signe & figure.

Refor. faith is natural. The only aduantage that Refor. hath aboue the true faith of our Catho. Chu. is, that al vvhat they beleeue, is grose, rude, sẽsual, natural, easie to be vnderstood; on the contrary, true faith surpasseth senses & imagination, riseth vp aboue nature & as s. Paul describeth it: *is a substance of things hoped, & a demonstration of things not seen*; but sensual men (so. s. Paul calles heretiks) make great esteem of a[illegible]rent & sophistical arguments & hardly receiue the right answveres, bycause they measure heauenly mysteries by external senses, by natural reasons, by human prudence & vvordly affection: but they vvho are illuminated by the liuing spirit of God, beleeue more easier the mysteries of faith, by hovv much more lese their senses & natural capacity comprehends them; & then beleeuing, they vnderstand; for that is the order of diuin mysteries, first to beleeue them, & after vve vnderstand them. Hathred permit not Refor. to name the holy Sacram. properly; & they speake rather as Payans then as scrip. or Christians do; Rainalds calles it *the busines of the altar, Christs supper & detrest legacie, last institution & heauenly portion*; it vvas not so named in the primitiu Chu. but rather Eucharist, Masse, or Lyturgie, as in th'Acts: your nevv tearms proceeds of a guilty cõscienc

Hebr. 11

1. *Cor.* 2.

Chap. 8. *fo.* 34.

Rainalds naming the holy Sacram.

for you vvil haue it to be a *supper* againe or *euening seruice* vvhen men are not fasting, for to takeavvay th'old estimation & holines therof: yet if it be Christs *deer legacie & heauenly portion*, it must be more then common bread. Refor. giue it rather the name of *Communion* then any proper name, to make the simple beleeue that many must communicate togither; by vvhich colluſion Refor. takethavvay the Priests receiuing alone, the sick alone & the reseruing of cõsecrated hostes. Against this deceit, Refor. must knovv that the holy Sacram. is called *Communion*, not for that many should concure togither alvvayes in th'external receiuing of it, but for that vve do communicat & ioyne in vnity & perfect fellovvship of one body vvith al Christians in the vvorld: this fellovvship commeth of that vve are euery time vve receiue either alone or vvith company, partakers of Christs mystical body the Catho. Chu. s. Damascen say: *it is called communion, & so it is in deed, for that by it vve communicat vvith christ & are partakers of his flesh & diuinity, & by it vve are united one vvith an other; only let vs beevvare that vve be not participant vvith heretiks*; vvhen. s. Paul say, *that al are one bread & one body that are partakers of one bread*; he meaneth not of them only vvho cõmunicate at one time & place, but that al are so vvho communicateth in vnity throughout the vvhol vvorld: then the name *communion* is as ignorantly vsed by Refor. as

Vvhy is is called communion.

Damasc. l. de fid. orthod.

Vve are al one bread.

1. Cor. 10.

the name of *supper*. To proue that Christs body & blood is really present in th'holy Sacrament; it is most certen by Christs vvords saying: *take & eate this is my body, & this is my body vvhich is giuen for you, & my blood vvhich is shed for you; & my flesh vvhich I vvil giu for the life of the vvorld*: vvhat can be said more cleare? Christ say he giueth to vs his body, flesh & blood to be eaten, & that he vvil giu them for the life & redéption of the vvorld. Refor. giueth the lie to Christ & maketh men beleeue that Christ gaue for the redemption of the vvorld but bare bread & a figure, & did not giu vs his body to be eaten; for certenly vvhat Christ gaue to his Apostles to be eaten in his last supper, vvas that he gaue for the redemption of the vvorld; but according Refor. Christ came from heauen to earth & vvas incarnated & suffered his passion only to giue bare bread for the redemption of the vvorld shal vve beleeue you befor Christ? fie, fie goe vvith your figure & vvith your bread of your Cene to your doggs & not to Christians; Iesus Christ is to be beleeued befor you. the prophet roial say: *that the truth of God is from generation to generation; & that his truth remaineth foreuer*. It is not in the bible of God, but in your inuisible bible that you find your figure & bare bread vvhich you say Christ gaue for the life of the vvorld. s. Chrysostom say *that by vertu of Gods vvord; (encrease & mul*

The real presence.
Math. 26.
Luc. 22.
Cal. cited befor.
Chap. 9.
Ps. 99. & Ps. 116.
Chrysho. de prodit Iudæ.

triplie) nature hath ſtil wrought effect; as the earth alwayes bringing forth greē herbs; *ſo Chriſts word (this is my body) by diuin vertu daily vntil the worlds end, ſhal take effect in the holy ſacrifice of th altar.* The ghoſpel ſay expreſly *that the chalice is shed for vs*; but this can not be vnderſtood of the vvine, nor of the veſſel, therfor the chalice do not ſignifie here the coupe of vvine but the chalice of blood: this is ſo manifeſt a preſoſe againſt Refor. that ther is no refuge for them. Refor. denying that Chriſt had povver to change bread vnto his body; do they not blaſpheme & deny Gods omnipoteney? they can not denie but that it vvas Chriſts vvil; for he commanded his Apoſtles to offer & do vvhat himſelf did then: if his povver & vvil vvas togither, then certenly he changed the bread vnto his body; ſcrip. ſaying: *that God did al things he pleaſed in heauen & in earth, & to vvhom nothing is impoſſible.* By this vve ſee that God is not bound to the common natural order of things, but may do many extraordinary & ſupernatural things, vvhich he often declared; as vvhen he deuided the ſea & made it ſtand as a ſtrong vvall, & gaue abundance of vvater out of a ſtone, made the bitter vvaters ſvveet; the ſunn to ſtād, hindred the riuer of Iordan to runne; the fire to burne in the furnace; the hungry liōs to hurt Daniel; cauſed the ſunn to goe backe, fire to deſceād from heauen; & yron to ſvvim vpon vva-

Luc. 22.

Chriſts povver & vvil togither.

Pſ. 113. Mar. 14.

Diuers' marueils of God.
Exod. 14 & 15.
Num. 20
Ioſu. 10.
Daui. 3.
& 14.
3. Reg. 18
4. Reg. 6

ter: God hath done thes aboue nature by

men vvho vvere his seruants; muchmore may Christ do, vvho can shevv his body vnder vvhat form he please; as appeare by the vvonderful trãsfigurating of his body asyet mortal vpon th'holy mount, & vvalking vpon the vvaters, so disposing of his ovvn body aboue nature; also appearing in the form of a pilgrime; no man then ought to marueil that he is in th'holy Sacram. vnder the form of bread. God by his omnipotency created al this vvorld of nothing, ther vvas no substanc of heauen or earth or any creature extant befor the creation; if God made sea & land & al things of pure nothing; vvhy may he not change a substance novv extant vnto an other substanc? he changed Aarons rod vnto a serpent, the riuers of Egipt vnto blood, Lots vvife vnto a statue of salt, the vvater vnto vvine at the mariage; & nature changeth daily the meate & drinke vve take vnto our flesh & blood; much more may God (vvho is aboue nature) change bread & vvine vnto his body & blood: this is not impossible, for it is done supernaturaly & by Gods omnipotency, vvhich to deny is plaine blasphemy. You confesse that Christ in his last supper made his last testament & *legacie*: vvhen men make their testament, they speake most plain & not obscurely or figuratiuly; much more should Christ speake plaine making his last testament: by vvhat vvords then could he more expresly declare the rea presence of his body vnder the form o

Math. 17. & c. 14.
Luc. 24.
Exod. 7.
Gen. 19.
ca. 2.

bread then by the former vvords: *take & eate, this is my body*? s. Epiphan say; *vvho beleeues not to be true that is said, he falleth frō grace & saluation, therfor let vs alvvayes giu credit to God & neuer reſiſt to him; albeit the thing be saith ſeemeth abſurd in our imaginatiō or to ſurpaſſe our ſenſes & vnderſtanding, for his vvords can not beguile vs, but our ſenſes may eaſily be deceiued; ſith therfor Chriſt ſaid (this is my body) let vs neuer doubt therof.* s. Cyril say: *although ſenſe tel thee it is bread, yet it is the body of Chriſt according to his vvords (this is my body) let faith confirm thee, iudge not by ſenſe, after the vvords of our Lord, let no doubt riſe in thy mind.* The Ievves ſpurned againſt Chriſts ſpeeches of this Sacram. vvhen they ſaid: *hovv can this man giu vs his flesh to be eaten*? ſo faithles Refor. ſay; *I vvould ſee him, taſt, touch & feele his flesh in the Sacram. other vviſe I vvil not beleeue it*: & as the Ievves ſaid to Chriſt vpon the croſſe: *ſaue thy ſelf*; ſo Refor. ſay of the Eucharisty; *if it be Chriſt, let him ſaue himſelf from al iniuries*, vve muſt not marueil if God do not forthvvith reuenge ſuch blaſphemies, ſith he ſuffered the like ypon the croſſe; & he hath patiēce expecting the conuerſion & penance of ſinners. Chriſt anſvvered to the Ievves vvord (*hovv*): *vnleſs you eate my flesh & drinke my blood, ye ſhal not hau life in you*; & addeth: *my flesh is truely meate, & my blood truly drinke*: vve muſt not vnderſtand theſe vvords, as did the Ievves vvho groſly & carnally conceiued of Chriſts flesh to be eaten as the flesh of beaſtes; but vve muſt

Epiph. in anor.

Cyril myſtag.

The Ievves & Refor. vvords agreeth.

Ioa. 6.

Aug ser. 2. c. 1. de verbor. Apost. take them spiritually & supernaturally, for. s. August. say *that Christ commending to vs the sacram. of the faithful said: vnless you eate my flesh & drinke my blood, you shal not haue life in you, so the life saith of life, & to him vvho thinketh the life to be a liar, this meate shalbe death & not life to him*; s. Leon say: *because Christ saith, vnless you eate my flesh & drinke my blood, let vs so communicat that we*

Leo de ieiun. 7. mens. *doubt nothing of the truth of Christs body & blood for that is receiued by mouth, vvhat is beleeued in heart*, let vs then bevvare neuer to say in this matter, or once thinke *how* for it is a Ievvish vvord spurning at Christs truth, & therfor vvorthy of Gods indignation. s. Hilaire say: *of the truth of flesh & blood, ther is left no place to doubt by the profession of our Lord himself, & by our faith it is flesh & blood in deed, is not this truth: to them be it vntrue vvho denie Iesus Christ to be true God*

How, a Iewish vvord.

Hila. l. 8. de Trin. Christ by the former vvords, *vnless you eate* &c. do not exclud from saluation al them vvho receiue not his body actualy & sacramentaly vnder one or both formes; for. s. August. say *that infants by the right of baptisme are ioyned to Christs mystical body, & therby spiritually partakers of the body & blood of Christ*; as al Catholiks vvho are in prison, at sea, or sick, ioyning vvith Gods Chu. in heart & desire to receiue; & specially vvho deuotly heare masse & adore in presence the body & blood of Christ, ioyning in heart vvith the Priest, al thes receiue life & fruit, & are partakers of the holy Sacram. albeit they re-

Aug. in 6. Ioa. *Mē may be partakers of Christs body vvithout actual receauing.*

ceiue not ſacramentaly in one or both formes. Neither do Chriſts vvords containe any precept to receiue vnder both formes (as Refor. pretend) for the cõiunction *and* is taken ther diſiunctiuely in ſteed of *or* as learned doctors noted; & vve may ſay otherwiſe, for though they containe a precept of receauing Chriſts flesh & blood, yet ther is not a precept preſcribing the maner of receiuing, vvhether vnder one or both formes: for he ſpeakes here of his flesh & blood; ſith vve confeſſe Chriſts flesh & blood to be receiued vnder ech forme, bycauſe they are no leſe vnder the forme of vvine then vnder the forme of bread, his perſone being liuing vnder ech one vvith ſoule, body, blood, diuinitie; therfor vvho receiue one forme of the ſacram. receiueth the flesh & blood of Chriſt & cõſequently Chriſts vvords do not oblige the vulgar to receiue vnder both forms. HOVV cõmeth thẽ that you ſtorme ſo much againſt vs? ſaying: *that vve preſumptuouſly dare to alter & mangle Chriſts laſt inſtitution & ſacrilegiouſly robe Gods people of one half of that heauenly portion vvhich our Sauiour left for his laſt & deareſt legacie to his Chu. forever* · these vvords shevves your ignorance, you not knovving that vnder euery forme is extant Chriſts body & blood: vve do not then robe the people of one half, for vve giu them the vvhol vnder one forme: it is Refor. vvho robe & ſpoile the people not only of half, but alſo of the vvhol; for

Rainald falſly & ignorãtly accuſeth us

Moulin. sect. 36. Beze ep. 2. say bread & vvine is not necessary for the Cene.

your chiefe Ministres namely Mouline (knovven in France & England) & Beze vvith ther phantastical chimers do maske & coner your faces, saying that bread & vvine is not necessary in some places for the Eucharistie; heare their vvords. *Vvher ther is not the vse of bread & vvine, & that they can not be found, the Cene shalbe vvel made, if in steed of bread & vvine, is taken some other thing vvhich according the custome, is vsed in the place*; according Beze & Mouline vvhen men can not hau bread & vvine, they may make the Cene vvith roots, hearbs, cheese, rise, apples, or other fruit vvith bier, cider, milke, vvater; for al these things serueth in steed of bread & drinke in certen places: is not this to mock God, & to destroie his Sacram. making it as it vvere a stage play? but hovv do Beze & Mouline proue this? al their probation is saying: *such vvas the intention of Christ*; is not this your lying & inuisible bible that is hidden in your chimers for to abuse the vvorld, making men beleeue that your false doct. is the intention of Christ? yet you say, *vvhen ther is question of the goods of our heauenly father, vvhether should vve go, to knovv the truth, but vnto his testament?* vvher hath Beze or Mouline found in Gods testament, that men may make the Eucharistie (or as it is called by you the Lords supper) vvith other meate & drinke in steed of bread & vvine? it is not in Gods testament, but in your inuisible bible they found it: do you not then robe

Rainalds vvords.

Gods people *of his deareſt legacie*, of his bo-
dy & blood? Vvher do you find that the
Laitie is obliged to receiue Chriſts body
vnder both forms? the breaking of the
bread in Emmaus shevveth plainly that
Chriſt gaue the holy Sacram. to his diſ-
ciples vnder one forme; as ſay. s. Auguſt.
s. Chryſoſtom & other fathers: in the pri-
mitiue Chu. *the Chriſtians vvere perſeuering
in the communion of breaking bread or Euchа-
riſtie*, vvithout any mention of the cupp,
vvhich is vnderſtood by venerable Bede
& by Caluin himſelf of one forme; Chriſt
ſaith: *if any man eate of this bread, he shal liue
foreuer*; loe eternal life promiſed for eating
vnder one forme. Caluī alleageth Chriſts
vvords: *drinke ye al of this.* I anſ. ſith Refor.
are our accuſers they are to proue by
ſcrip. (vvhich they vvil neuer do) that this
vvord *all* is not referred only to the A-
poſtles & to thoſe vvho ſucceed to them:
vve hold the defenſiue part, hauing the
ſcrip. & tradition for vs: I ſay then that
theſe vvords vvas ſaid to the Apoſtles on-
ly vvho vvere preſent, as declareth. s.
Mark ſaying: *& they al did drinke of it*; o-
thervviſe according Caluin the Apoſtles
ſhould hau called for al the diſciples,
vvomen, & children to drinke of it, & ſo
they al had bene made Prieſts as vvel as
the Apoſtles, vvhich is abſurd. The Ievves
asyet & ſome of Chriſts diſciples, ſpecial-
ly Iudas, ſpurned at the holy Sacram.
ſaying: *this ſpeech is hard, vvho can heare him?*
Chriſt aſvvered to their murmure ſaying:

*The vul-
gar is not
bound to
receiue
vnder
both
forms.*
Luc. 24.
*Aug. c.
35 de cō-
ſenſ. E-
uang. &
ep. ad
Paulin.*
*Chryſ. ho.
17. oper.
imperf.*
*Act. 2. &
20.*
*Bede in
24. Luc.*
*Cal. in
20. Act.*
Ioa. 6.
*Math.
26.*
Mar. 14.
*The Ie-
vves &
Iudas re-
ſiſt to the
holy Sa-
cram.*
Ioa. 6.

if ye shal see the sonne of man assending vvher he vvas first, it is the spirit vvho viuifie & giu life, the flesh profiteth nothing; if this be take in the sense of Sacramentarians, it vvould take away Christs incarnation, manhood, & death, no lese then his corporal presence in the holy Sacram. for if his flesh vvere not profitable, al these vvere in vaine. Christ then denieth not his ovvn flesh to be profitable, but meaneth that their grose, sensual, & carnal vnderstanding of his flesh & maner of eating it, vvas vnprofitable; for they imagined that he vvould kil him self & cut his flesh into pieces & so to giu it to be eaten; vvhich could not be meant by Christ (as say. s. Anguſt.) for that vvould containe an hainous & barbarous fact; they erred also touching his flesh, in that they tooke it to be the flesh of a meer man, & of a dead man vvhen it should come to be eaten; & of such flesh Christ saith here that it profites nothing; therfor. s. Cyril say: *this body is not the body of any common persone as of Peter, Paul, or other like (for such flesh can nu quicken) but of Iesus Christ vvho is the life it self; & therfor this body giueth life, the very fulnese of diuinity dvvelling in it*, & the Abbot of Chuny shevveth these vvords of Christ very cleare saying: *bycause you see me a man as others, you conceiue nothing of me as yet touching this sacram no more then of an other man, therfor you vnderstand carnaly & beleeue that I vvil giu you my flesh cut & diuided in pieces, but after vvhen I shal assend to heauen, & that*

Cyril. cited befor

Christs flesh giueth life.

Vener a. Abbas. l. de sacrif. miss.

I shal

I shal glorifie in God this flesh as yet mortal of which I speake, then you vvil understand that it is the spirit vvho do vivifie, that is, that my vvords vnderstood spiritually giueth life, & that the flesh do profite nothing, because my vvords vnderstood carnaly killeth; I vvil giu my flesh to men, not in the maner of the flesh of beasts to be cut in pieces & to be deuided & consumed; for my flesh taken in that sort do profite nothing; but I vvil giu it to be deuided vvithout griefe & to be cut vvithout diminishing & to be taken vvithout consumption. for it is the spirit vvho do vivifie, & my flesh so vnderstood & taken, giueth life, not mortal, but eternal to those vvho eateth it. Christ saith after: ther are some of you that beleeue not; vvher vve see that it is vvant of faith, that men resisteth against this high truth of the holy sacram. & vve may see by Christs insinuation of Iudas, that this traitour vvas the first & principal vvho spurned against this mystery. It is no marueil novv that many reuolt from the Chu. offended & scandalised at Christ in the holy Sacram. sith many of his disciples vvho saue his vvonderful life, doct. & miracles, forsooke him vpon the speech & promis of the holy Eucharistie: vve may learne also by our Saviours vvords, that it is the great & merciful gift of God, that Catholiks against their senses & carnal reason doth beleeue & submit themselues to the hũble ackno vvledging of this mystery; the Apostle teaching vs, *to reduce into captiuitie al our vnderstanding to the obedience of Christ*; & if vve do this in al mysteries, 2. Cor. 10

much more in this, being called the myste-
ry of faith. As Beze & Moulin do robe
Christians of Christs body & blood, ta-
king away the necessity of bread & wine
for making the Eucharistie; so Caluin do
robe & coz en the Refor. by an other chi-
mer, making them beleeue that they eate
Christs body realy & substãtialy by faith.
Shew to vs this your eating of Christs
body realy: either you eate Christs body
realy in heauen or in earth; if in heauen,
then your soule goeth to heauen to feed
on Christ; & so your soule (which is not
as yet glorified) is in two distant places at
once, which you graunt not to Christs
glorified body; either you eate Christs bo-
dy realy in earth, if so then Christs body
is in two places at once, yet you teach,
the heauens must cõtaine him vntil the iudgment day. I will as yet expound this your Cal-
uinistical chimer: your faith (forsoth) ac-
companied with your thought goeth to
heauen with your commission, wher en-
tring into the celestial citie of God, & in
the presence of the Angels & Saints, ea-
teth the body of Christ a part, & drin-
keth the blood of Christ also a part; &
from thence your faith & thought do not
depart, or if they depart thence, they lea-
ue ther what they did eate & drinke; in
the meane time you are here in earth re-
plenished of Christs body & blood in his
real substance; O chimer! what part shal
the soule haue in such a banket wher she
is not realy present, & from whence ther

Cal robe Christian of Christs body.

commes not to hir any substance? are you so void of sense? that you can not see how Caluin deceiueth you? the office of faith is not to eate really & sacramentaly Christs body, but to assure & shew to vs that it is eaten in the holy Sacram. & that it is ther really present; he who sheweth the way to the passinger, do not goe him self; the boyes who leadeth into the hall them who are inuited to the feast, do not sit at the table with them; the physitian who ordaineth the potion for the sick, do not take the potion himself; one thing is to shew & declare the goodnes of meate, & an other thing to eate & receiue it: you may see now that it is great absurdity to esteeme that faith do eate; yea your act of faith, which you imagin to be the manducation of Christs real body, destroieth it self; for you beleeuing that you receiue by faith Christs body in your Supper, & yet you excluding Christs body from earth, truly you exclud the substantial manducation of Christs body; as if a man indebted would say, that he hath to pay his creditours, & yet hath no money or other meanes. Behold how greatly Caluin hath abused & besotted you with his chimers & phantasies: & surely Caluins draught & inuention of perswading men that they eate & drinke Christs body & blood by faith, tendeth to no other end then to the contempt of the true receiuing of Christs body & blood vnder the forms of bread & wine, & also to take away the

Faith doe shew, but do not eate.

Caluins intention.

vnion of Christ vvith Christian soules: & for this intent Caluin hath introducted a phantastical manducation vvhich hath only for the obiect *to beleeue* & bycause Refor. vvil not eate Christs body, nor hau him to be in earth, they leauet their imaginations towards heauen, & so they forme phantasies in the aire if euer ther vvas any in the vvorld. They say thē that their mouth of faith (so speake the frence Huguenots) taketh the body of Christ; vvhat doth the mouth of faith vvith this body? it leaueth the body in heauen; thē the soule do not receiue the body: they say that *the spirit do make to distil downe a sift essence, not corporal but spiritual*, not *substantial but accidental, not material but viuifying*: I ans. the soule then must bid farvvel vvith the substance of Christs body, & also farvvel Christs vvords: *this is my body*; to giu place to Caluins phantasies: *not phantasies* (say they) *vve take Christs body realy*. I replie, mās cogitation can not make or ioyne the soule to any corporal substance, neither can it bring any material substance to the soule: if a poor man in scotlād do thinke euer so often vpon the mints of gold in the Indies, vvilhe be richer for that? if a man for beholding an obiect, should obtaine the sam; then the Astrologers vvould bring to them the starres vvhich they cōsider so often; the thieues, vvho hath their desire alvvayes to steale, they vvould rob & spoile al, the reuengers of vvrong & cruel bloody men vvould kill & murther al; all

Refor. mouth of faith.

vvould be polluted, destroied & exterminned. I graunt in deed that holy cogitations are good & profitable, but to say that they may vnite or incorporat any real substãce vnto vs; that is a grose chimer painted in the braines of Refor. yet this is al the Theologie of Refor. pretẽded Lords supper, albeit, to ring & crie aloud in mens eares, they teach that it is not by thought & imagination they receiue Christs real body; yet after they confesse that they eate really Christs body (vvhich is in heauẽ, as a prisoner) by lifting vp only their sight & cogitation to heauen; for so Caluin & Refor. catechisme say: *that they eate in earth & receiue Christs body in thinking & lifting vp only their heart to heauen*, yea according Minister Plessis; *they eate Christs body really, substantialy & truly in their Cene, vvhich is in earth*, Refor. seeme to imitate Sathan vvho said to Christ: *if thou vvilt adore me I vvil giu to thee al the kingdomes of the vvorld*; vvhich kingdomes partained not to Sathan, neither could he giu them to any one: so Refor. do promise & say, that if men vvil adore their Cene, they vvil giu to them, the body of Christ to be eaten realy; vvhich body of Christ is not vvith them (but only is in heauen as they beleeue) & cõseqnently Christs body pertaines not to Refor. neither can they giu it to any one, for a man can not giu that vvhich he hath not. Behold novv your contradiction, for you beleeue that you receiue really Christs body in earth, & yet

Refer. contradiction.

Catec. dominic. 53.

Math. 4.

you exclud his body from earth, this shewes your faith to be a meer chimer. If Refor. vvould say, that Iesus Christ vvho is in heauen is present vvith vs by his vertue & effects; vve say such presence is not corporal presence, but absence of body; otherwise they must cal the vertue of Christ, the body of Christ: & by such presence the sunne is present in the bottome of the sea & in the bovvels of the earth, bycause it influeth, & hath vertue ther; & the moone for hauing hir influence & force in the bones & veines of the vvoolfes shalbe realy present in the vvoolfes; but truly as vvoolfes do not eate the moone; so neither Refor. eateth Christs body: & so according Refor. mé eateth not the body of Christ but the vertue of Christ, not the substãce but the accident: are not these fellovves excellét distillours, chãging the substance of Christ to a qualitie of Christ? & yet alvvhers they teach that not only they eate Christs body, but also they are nourished vvith the substance of Christs body, vvhich is no lese eaten by the soule, then cõmon bread by mans body; here are their vvords in their Catechisme vvhich say: *that their soule do eate & drinke realy & substantialy Christs body & blond vvith the same reality, verity, vnion & conjunction, as the bread & vvine eaten by vs are vnited to our bodies*; behold a banket eaten by illusion, & a feast by phantasies. *It is by faith* (say they.) To vvhat end this faith, sith you do not eate Christs body.

Refor. Catechis. art. 36. & 37.

but by opinion, & sith you hold Christs body absent from earth & separated from you? vvil you make vs beleeue that mortalmen goeth to heauen either by body or by soule? your faith do not carrie your soule to heauen to cõioyne hir to the substanc of Christ, neither do your faith brig Christs body to your soule; for your faith leaueth alvvayes the sam distãce betvveẽ you & Christ; & yet you imagin that your faith ioyneth tvvo substãces, to vvit, your soule & Christs body togither, you should perceiue that eating is a personal action, bycause it vniteth the thing eaten to the eater, & vvithout vnion ther is no eating; vvho then vvil eate, must not eate by an other, but by himself; for vvhen vve are hungry, vve say not to any other, goe & eate for me: you might hau som coloured reason, if you could proue that faith or thought vvere our soule; the soule is a substance; faith is a qualitie, as is hope, charity, prudenc, &c. then to *beleeue* & to *thinke* are actions; can you find in Metaphysick that qnality & action are substances? if then faith & thought do eate, yet the soule eateth not; & if the soule do not eate but by faith & thought, she eateth not hirself but by others; & so she being in earth, hir thought fleeth vp to heauen vvher it eateth alone vvithout & farr frõ the soule: of this commeth many absurdities; 1. that the accident eateth for the substanc; 2. he vvho eateth by an other, eateth by himself; 3. vvho eateth vvithout

Eating is a personal action.

Absurdities of Refor. eating by faith.

& farr from himself eateth in himself; 4. that cogitation eateth in steed of man; 5. the faith & cogitation eating Christs body in heauen, the soule remaineth in earth depriued of Christs body; briefly, it is not Refor. vvho eate Christ, but their imaginations & dreames; & man being in earth eateth Christ in heauen vvithout euer touching Christ: are you so blind that you can not see your foolish chimer? vvhen Christ said: *take & eate*, did he speake this to faith or cogitation? vvas it not to his Apostles & to vs in their persones? it is then the Christian man vvho must eate, & not cogitation nor perswation; for Christ vniteth himself to mās soule; therfor your phātasies destroieth the holy Sacram. hauing your recourse to cogitations; yea you deny Gods vvord, & you mock & scorne Christs precepts, & tread vnder foote his diuin benefices. It is not then faith or thought vvhich eateth, but mā; for Christs body hath flesh, bones, veines, & is material; it is the body & blood of Christ vvhich vve take in the Sacram. & vvhich nourisheth vs; for the chiefest end of this holy Sacram. is the vniō of Christ to the Christian man, & to be the nourishmēt of mās soule; & albeit faith, cogitation, & other actions of the vnderstanding concurreth vvhith this holy manducation, yet they are but circumstances; & man is in earth during this life vvithout mouing to heauen, hovv then vvil you han mans soule to be nourished or vnited to Christ, vvhilst

Christs body is material

you include Christs body in heauen as in prison? see now your babbling, saying your though goeth to heauē to eate the Christs body with the mouth of faith: fie, fie, away, away such faith which do not fulfil his promise, entertaining you with fonde imagination, & being but a chimer which you forme in the aire, yea you are deceiued, esteeming your imagination to be faith. Christ hauing said: *take & eate, this is my body*; in steed of Christs body Refor. hath substituted a figure, a signification, a gage, a pledge, a shadow, a nothing; Refor. after being pressed, they imagined a phantastical body without flesh or bones; after they being conuinced of a real & true body, they imagined to haue opened the knot, saying that they eate in heauen Christs body distant, absent, & separated from them, & in steed of eating they haue subrogated a beliefe, a cogitation, a thought, seeing it away as a mā would castup a stone vnto heauen; yea they are persuaded that they eate sufficient in case they imagin & thinke to haue eaten; & so thinking to eate that which they do not eate, they become vaine & friuolous in their thoughts. Here is the beliefe of Refor. Cene; 1. that al the substance of it, is but bread & wine: 2. that which is ther hath not any benediction or sanctification: 3. that al the Refor. Cenes do not cōferre one dráme of grace: 4. that Christ is no more in their Cene, then the earth is in heauen; 5. that Christs body, blood & *The beliefe of Refor. Cene.*

foule are incloſed in heauen, & are not in earth: 6. that men muſt not ſeeke nor expect Chriſt in their Cene: 7. that it is a foolish ſuperſtition to adore Chriſt in their Cene: 8. that to receiue the body of Chriſt, men muſt only ſeeke for it in heauen, & that he is not receiued by Refor. but ſpiritually vvithout body & ſubſtãce; 9. that men muſt mount vp to heauẽ vvith heart & ſoule by cogitation; 10. & that is done by the benefit of faith, & by the operation of the ſpirit. Loe the doct. of your Cene abridged, declaring your Cene to be but a vvind, a dreame, a thing vvithout vertue, vvithout effect, & vvithout any holines or bleſſing, vvithout body, blood, ſoule, grace, or any povver: your Cene thẽ hath not any ground vpon ſcrip. neither vpon the Fathers; your table is couered but vvith painted meates eaten by imagination, mixed vvith diuers abſurdities & contradictions: to defend these your chimers & phantaſies, you hold your ſelues obſtinate againſt the expreſſe vvords of Chriſt, againſt the Fathers, antiquity, counſels, viſions & miracles; vvhat vvil you anſvvere befor God in the terrible day of his great ſeſſions? Here is an other of your abſurdities, vvher & vvhenſoeuer by your imaginary faith you apprehend Chriſt in heauen, you eate & drinke Chriſts body & blood; therfor your Cene & al your receiuing of Chriſt is reduced to faith & ſo to eate Chriſts body according you, is to beleeue faith then that man may

An other abſurditie of Refor.

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at al times & al places beleeue; cõsequẽtly he may alvvhers & al times eate Christs body: this declares your Cene & heretical supper (vvhich Calsin calleth celestial) to be a phantasy masked vvith certen ceremonies done by your Ministers, breaking of bread vvher ther is nothing els, & to be no more thẽ the lest act of a Cobler, vvho by his imaginary faith appreheding Christ in heauen, do eate Christs body entirely vvithout touching it, yea do eate it as much & as perfectly in his shop, as he may do in al your Cenes. Vvhat need vvas it for Christ to call only his Apostles to assist at his last supper, sith ther vvas nothig but that vvhich is common? for taking avvay bread & vvine thẽ scullion hãdmaid, or any other beleeuing may receiue & giu to themselues as much as then vvas giuẽ to the Apostles. o happie people! it is no marueil you haue no festes, sith euery moment is to you more then our fests to vs; for at euery morsel of bread you eate & at euery drop of vvater or vvine you drinke, you may realy eate & drinke the body & blood of Christ: for vvho hinders you taking your pottage, to liftvp a hundred times your faith & cogitation to heauen, & so to eate Christs body? vvhat ca you gaine more in your Cene? vvhat greater fruit can you desire then to eate & drinke the body & blood of Christ? & so rising from your bed, combing your head, putting on your shoos, & in al your actions liftingvp your thoughts to heauen, you gaine as

much as in a hundred Cenes: it is not then much to be depriued of the Cene by your owne doct. ſith it addeth nothing to grace or to Chriſts ſubſtãce, & that you may gaine it in al times & places: feare not then the Miniſters excõmunicatiõs vvhich they blovv out in their aſſembles, they are but vvhiſtlings & hiſſings in the aire of vſurpers & of men vnlavvfully ſent: & though they vvere lavvfully ſent, vvhat harme can do their excõmunication? of vvhat good doth it depriue you? only of a litle piece of bread & vvine, ther is al the harme that cõmes, to be fruſtrated of the Miniſters Cene: for you can not be depriued but either of the thing ſignified, or of the ſigne: the thing ſignified may be had in al times according the Miniſters befor & after the Cene, only lifting your thought to heaue, & that you may do alone vvithout thinking vpon the Miniſter: as for the ſigne, vvhat harme is it to him vvho hath eaten in the morning the boiled capon or the roſted pudding (as many of yours do befor the Cene) not to taſt a litle bread & vvine? vvhat is a piece of bread to him vvho in his houſe hath a good dinner prepared? you vvil obiect that theſe ſignes are holy. I anſ. you ſay ſo by mouth, but in heart & beliefe you hold that the bread giuen to you, is but cõmon bread & not bleſſed by the Miniſter or any other; al the benediction that you pretend is, that it is a ſigne: vvhich is but litle to him, vvho vvithout it may hau the thing ſignified. Perhaps

Refor. excõmunication hath no force.

haps you vvil say that Christ commanded the signes. I ans. it is tru, but containing the thing signified; you against Christ & his holy vvords, giu to vs only signes void éptie, & vvithout body or blood: yea vvithout signe, vvithout bread or vvine you receiue Christs body vvhich your Cene do not giu, but your faith & cogitation to heauen; vvhich if it be greater & more highly lifted in your house or othervvher then in your Cene, the more better & perfectly you receiue Christ in your house then in your Cene. In vaine then do many of your poor folk take paines to goe three or foure miles to your Cene, vvher they receiue no better, nor more then in their houses at their ovvn table: yea going in the vvay they may receiue a thousand times as much (according your Ministers) lifting their harts & thoughts to heauen: it is not necessary for you to break your heads or to bende your spirits to put in memory the plasmes or songs of Marot, or to learne the catechisme of Geneue for to prepare your selues to your Cene: one only thought vvil suffice to make a perfect Cene. Behold an other absurdity, Refor. teach that Christs body is not eaten by their mouth of faith, in as much as it is corporal & material (for this is the chiefe point of this matter) & this vvithout doubt taketh from Christ the verity of his natural body vvhich is corporal & material: but of vvhat shal this body of Christ be composed vvhich they

Refor. giu two bodies to Christ.

much as in a hundred Cenes: it is not then much to be depriued of the Cene by your owvn doct. sith it addeth nothing to grace or to Christs substãce, & that you may gaine it in al times & places: feare not then the Ministers excõmunicatiõs vvhich they blovv out in their assembles, they are but vvhistlings & hissings in the aire of vsurpers & of men vnlavvfully sent: & though they vvere lavvfully sent, vvhat harme can do their excõmunication? of vvhat good doth it depriue you? only of a litle piece of bread & vvine, ther is al the harme that cõmes, to be frustrated of the Ministers Cene: for you can not be depriued but either of the thing signified, or of the signe: the thing signified may be had in al times according the Ministers befor & after the Cene, only lifting your thought to heauẽ, & that you may do alone vvithout thinking vpon the Minister: as for the signe, vvhat harme is it to him vvho hath eaten in the morning the boiled capon or the rosted pudding (as many of yours do befor the Cene) not to tast a litle bread & vvine? vvhat is a piece of bread to him vvho in his house hath a good dinner prepared? you vvil obiect that these signes are holy. I ans. you say so by mouth, but in heart & beliefe you hold that the bread giuen to you, is but cõmon bread & not blessed by the Minister or any other; al the benediction that you pretend is, that it is a signe: vvhich is but litle to him, vvho vvithout it may hau the thing signified. Perhaps

Refor. excõmunication hath no force.

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Refor. giu two bodies to Christ.

eate & is vvholy vnited to them, & yet is not eaten materially? shal it be of lines, of superficial, of dimensions or measures? these vvithout matter are but accidēts & not substance: or shal it be such a body as Plato & others attributed to the Angels? & is not this to destroy the mystery of the Incarnation, of Christs passion, & to renue old heresies vvhich annihilated the humanity of Christ? vve see then that Refor. giueth tvvo bodies to Christ, the one vvithout matter vvhich they forme by their phantasies: the other material & natural incloſed in heauen as in a prison.

Refor. propositions of their Cene.

Briefly Refor giu to vs these propositiōs: 1. *Christ is eaten by the soule vvher he is not*, to vvit, in earth according Refor. 2. *vvher Christ is*, to vvit in heauen, *he is not eaten by the substance of the soule, but by the accident*: 3. *the soule eateth Christ, vvher she is not*: 4. & *vvher the soule is, she eateth not Christ*. Let Refor. shevv novv by vvhat scrip. or other meanes', are they able to proue any of these propositions & chimera. You often boldly cal vs Idolators, for vvorshipping Christ & his Saints images: yet here appeareth that you are Idolators for vvorshipping the morcel of bread of your Cene: that you do honour & reuerenc the bread & vvine of your Cene, you can not denie it; for it is the doct. of al your torchberrers, & Caluin calleth it *celestial*: sith then you vvil not giu eare to the differēce of soueraign honour done to God, & respectiue honour to Saints & images, therfor accoūding your sentence & mixtion of

soueraign & respective honour, the reue-
rence you do to your bread (vvhich you say
is the figure of the body of Christ, lese the
the image of Christ) is meer Idolatry,
therfor you are bread adorators, bread
vvorshippers & Idolators; this is proued:
*vvho doth honour any thing beside God vvith a
religious honour he is an Idolator*; this propo-
sition is of you & daily proclamed in your
schools & pulpits, for you say, God is on-
ly to be honored: *you honour & reuerence the
bread & vvine of your Cene vvhich is according
your faith but a figure of Christs body*; this as-
sumption you confesse: you can not then
deny but that *you are bread adorators & I-
dolators*. If you say that many of yours doth
litle esteme your Cene or Lords supper, &
that in Germany the relikes of your Cene
hath bene cast to the dogs, & in France to
the birds & other beasts. I ans. your Cene
is most vvorthy of such contempt & of
greater, & vnvvorthy of any reuerence; for
ther is no man of good iudgment or con-
sciene but vvil mock & iest at it, bycause
it is a vvicked maske, a false imagination,
& an infernal morcel vvrought by Sathan
vvith the strongest poison of heresy that
came out of hell since Christ ascended
vnto heauen; & yet Refor. are so bold as
to accuse vs of *Artolatrie*, that is, adoratiō
of bread, vvher as it is themselues that are
such & Idolatours, as is proued. Did Cal-
uin, Beze, or any of Refor. euer shevv the
impostur vvhich they impose vnto vs: did
they euer proue that vve adore bread in

Refor. are proued to be Idolators.

Refor. Cene is temptible.

the holy Sacram. as they publish in their preachings & vvritings? it is the body of the ſonn of God vve adore, not a dead body, but a body liuing, animated vvith ſoule & vnited to the diuinity of the moſt holy Trinitie; to adore the ſonn of God preſent in the holy Sacram. is not to adore bread, for after the omnipotent holy vvords are proferred vpon the bread & vvine, the bread is no more bread, but the body of Chriſt, & the vvine is changed vnto the blood of Chriſt: if vve hold & proue that ther is no bread in our Eucharistie, & Refor. can not shevv the contrary, vvith vvhat face can they reproch vnto vs that vve are adorators of bread? Rainalds ſay: *vve make nature vvanton & lavvleſe for holding that a leaud miſcreant or infidel in the buſines of the altar may participat of the body & blood of Chriſt*, I anſ. this abuſer knovving vvel that ther is no good in his pretended reformation, he cõmes to ſpie at the actions of Catho. & vvher he thinketh to ſtrike & take others, ther he is ſlaine & taken in his ovvn snare; for the bloe he giueth, do kill himſelf. Rainalds then cõfeſſeth that the body & blood of Chriſt is in the holy Sacram. vvhich is againſt Refor. vvho deny the real preſence: for if Chriſts body be not preſent in the Sacram. neither the infidel nor the faithful do participat of it; Rainalds denying that the infidel do participat of Chriſts body, he muſt confeſſe that the faithful *in the buſines of the altar*, that is, in

Rainalds vvhipt vvith his ovvn rod.

receiuing of the Sacram. is participant of Christs body, or no man do participat of it: to say that no man do participat of Christs body, is as much to say; that the holy Sacram. is to be abolished (which is Luthers blasphemy) & that in vaine Christ instituted this holy mystery; which to say, is also plaine blasphemy: but wher do you find that the infidel or miscreant receiuing the holy Sacram do not receiue Christs body? the Apostle teacheth the contrary, saying that *the vnworthy* (such is the miscreant or infidel) *may receiue the body & blood of Christ, but to his own damnation, making himself guilty of Christs body for not discerning it*, wher. s. Paul say that the vnworthy (whether he be infidel or miscreant) may receiue Christs body, & you say that the vnworthy do not receiue it, shal we beleeue you before. s. Paul? & by these words of s. Paul not only your error is cõfuted, but also the real presence of Christs body in the holy Sacram. is clearly proued; for otherwise the vnworthy receauer could not be guilty of Christs body if it were not present, for he is not guilty but of that he receiueth; yet you & al the world know that no man is guiltie for taking a morcel of bread & a cupp of wine; therfor if the vnworthy receiuer be guilty (as th'Apostle say he is) it is of the body & blood of Christ. Chrysostom giueth reason why he is guilty, saying: *the vnworthy receiuer* (to wit, the wicked man, infidel, miscreant, Iew, here-

1. Cor. 11

The real presence proued.

Chrys. ho. 60. de non cons. eccles.

tike) *doth vilanie to Christs ovvn persone, as the Ievves & Gentils vvho crucified him vpon the croſe*; vve may note here an other leſſon, that by the vnvvorthy receiuing of no other Sacram. is man ſaid to be guilty of Christs body & blood but here. I ask you novv, did. s. Paul make his nature vvāton & lavvleſe ſaying, the vnvvorthy do participat & eate the body of Christ? If your pretended religion had as much faith as the diuel (ſo you ſay to vs) vvho acknovvledg the tranſmutation of one ſubſtanc to an other, you vvould acknovvledg alſo the real preſence of Christs body in the holy Sacram, & vvhatſoeuer irreuerenc doth happen to it, as vvhen it is eaten by a miſcreant, bad liuer, Ievv, heretike, beaſt, burned, or any other vvay abuſed; al ſuch iniuries are receiued into the formes & accidents vvithout any hurt to Chrſts body; this is one of the vvōders of this diuin myſtery: for as Christs diuinity vvas not hurt or vvounded by the vvounds of his humanity, ſo the immortal & impaſſible body of Christ in the holy Sacram. is not hurt by the iniuries done to the quantity, vvhit, taſt, & other accidents vnder vvhich Christ is preſent vvith his humanity, diuinity, & al the proprieties of a glorious body. Marke then tvvo maners of participating of Christs body & blood; as ſay. s. Auguſt. to vvit, *materially & vvorthily*: the miſcreant, infidel, or vvicked may *materially* participat & eate of Christs body, but to their ovvn damnation; bycauſe they

Refor. hath not as much faith as the diuel Math. 4

Tvvo maners of eating Christs body. Aug. tr. 25. in Ioa.

presume being vnvvorthy(as vvas Iudas) to take & eate Christs body in the holy Sacram. but they can not eate & be participant of Christs body *vvorthily*; vvhich cõsisteth in participating of Christs merits & grace. If you desire to knovv hovv men must receiue vvorthily Christs body in the holy Sacram? I ans. you must learne that by Rom. Catho. books, being not the subiect of this discourse. If you deny the real presence in the holy Sacram. bycause it is called *bread* after the cõsecration & giuing of it. I ans. that as Christ said: *the blind doth see*; hovv do they see, if they are blind? but bycause they vvere first blind, & after receiued their sight; & the sick is in health; that is, first sick & after in health; *so the Eucharistie befor the sacramental vvords is bread, but the consecration once done, of bread is made the flesh of Christ*; so say. s. Ambrose. In this sort the Eucharistie is called bread after cõsecratiõ by s. Paul & by s. Luke, not only bycause it vvas made of bread, but also bycause it is bread more truly & by more excellẽt propriety & calling then that vvhich ordinarily is named bread; vvhen Christ say *that he is tru bread*; this vvord *tru bread* is not taken for that substanc vvhich is of corne & called vvith vs bread, but it is taken for a more diuin bread; & therfor is added an other tearme signifying a more excellent sort of sustenance; *as bread of life, tru bread, bread of heauen, bread of Angels, supersubstantial bread*, &c. the Eucharistie thenis called

The sacram. called bread. Matth. 11.

Ambr. l. 4. c. 4. de sacram.

Vvhy the holy sacram. called bread.

Gen. 2. bread. 1. bycause it vvas bread befor con-
Ioa. 2. secration; so Eue is called Adams bone, & so th'archstivvard tasted the vvater changed to vvine; 2. bycause the holy sacram. keepeth the forme of bread, & things are named as they appeare; so th'Angel Raphael is called a young man, & three Angels appearing to Abrahã are called men.
Tob. 5. Gen. 18. 3. bycause Christ in this diuin sacram. is very tru & principal bread feeding vs in body & soule to life euerlasting; do you not then incure Gods vvrath & indignation, for that you do not discerne this holy foode from other meates? making no distinction betvveen this high meate & others; s. August. say: *it is he vvhom th'Apostle say shalbe damned that do not by singular adoration make different betvveen this meate & al others*; & saith: *no man eateth it befor he adore it*; s. Ambrose say *vve adore the flesh of Christ in the holy mysteries*; s. Chrysostom: *vve adore him vpon the altar, vvhom the Sages adored in the manger, let vs imitate them, thou seest not him in the cribe, but vpon the alter, not a vvoman holding him but the Priest present & the holy ghost poured out abundantly vpon the sacrifice*; Theodoret say: *the mystical tokens are adored*; s. Denis made solemne inuocation after cõsecration, & Gods Chu. befor receiuing, crieth vpon it: o *Lord, I ame not vvorthy! Lãbe of God that taketh avvay the sinnes of the vvorld hau mercy vpon vs*; for better discerning of this diuin meate, vve are called from prophã houses to Gods Chu. for this vve are prohibited to make it in

Aug. ep. 118. c. 3. & in Ps. 38. 98.
Ambr. l. 3. c. 12. de Spir. Sanct.
Chrys. ho. 24. in 1. Cor.
Theod. dial. 2.
Dion. c. 3 eccles.
Discerning of Christs body in Gods Chu.

vulgar apparell, & are appoited holy vestments, for this is the hallouing of corporals & chalices; for this prophan tables are remoued & altars cõsecrated; for this Priests are made, are sacred, chast & honorable; for this the laitie is forbidden to touch it, vvith cõmon hands; for this great care is taken that no part of either kind fall to the ground; for this, sacred prouisiõ is made that if any host or part of the Eucharistie remaine vnreceiued, it be most religiously reserued vvith al honour & diligẽce possible; for this, receiuing it fastings & for this is examen of cõscienc, cõfession of sinnes, &c. This do Gods Catho. Chu. discerne the blessed body & blood of Christ by s. Pauls rule, not only from your heretical & prophan bread & vvine (vvhich not by any secret abuse of your clerks, but by the order of your book if any part remaine after your cõmunion, the Minister may take home vvith him to his ovvn vse, & therfor is no more holy by your ovvn iudgment then other meate) but also from al cõmon or sanctified meates, as our vsual holy bread or other meates blessed. If al this vve do according the rule & traditiõs of th' Apostles & Fathers, & that you hau nothing conformable to the Apostles or Christs institution, but al plaine contrary; vvil not God confound you for not discerning his holy body & for treadig vnder foote the blood of the nevv testament? I knovv the declaring of the marueils of this most holy Sacram. befor

according holy fathers. *Iero. ep. ad Nepo.* *Ambr. l. 2. Offic.* *Gregor. Orat. ad Arrian.* *Aug. ser. 255. de tempo.* *Ierony ad Helio.* *Ambr. in 1. Timo.* *Aug. ep. 118.*

Marueils of the holy Sacram.

you, is to cast pearls befor swine; yet for the cõtentment of deuout persones I will recite a fewy of them. 1. this holy mystery is a sacram. & sacrifice togither; a sacram. in the extance & vsage of it; a sacrifice when ther cõcurreth consecration vnder both formes, oblation, & cõsummation of the host. 2. it is offered to God for mens sinnes & for al sort of mens iust desires; 3. it is profitable for men present & absent, & for the liuing & dead; 4. the substance of the bread & vvine are not extant after the cõsecration, but are changed vnto the body & blood of Christ; 5. the accidẽts as the vvhit, tast, & the rest, hath no other subiect to sustaine them then the quãtity vvhich subsist ther miraculously; for according Plato, Aristotle, & other learned men, an accidẽt may subsist alone, & may be separated from the substance; 6. Basil. say *that the vvhit may be separated from the vvhit body*; let Refor. cause God (vvho they gainsay in this mystery) to giu reason of the heat vvhich burned not the bush; & vvhich hurted not Sidrach, Misach, & Abdenago in the furnace of Babilon. 6. the accidents of bread & vvine hath the natural proprieties as if they vvere vvith the substance of bread & vvine; 7. Christs body do not increase, nor diminish, neither is changed or altered in it self for al the consecrations, cõsumptions, & alterations vvhich may hapen to the formes. 8. Christs body being in many places, & cõming to one, he departs not frõ the other.

1. 2. 3. 4. 5. 6. 7. 8.

9. Christs body is vvholy in euery hoſt vvhich being deuided euer. ſo much, Christs body vvholy exiſteth in euery part; 10. Christs body in the Sacram. in diuerſe places is vvithout local extẽſion, al vnder al, & al vnder euery part of the vvhol: the youngeſt philoſopher that is, knovveth that the place is not of the ſubſtanc of the body, & that the body (ſpecially a glorious body) may be vvithout occupying any place: vvhy then may not Christs body by Gods povver be in the Sacram. vvithout occupying local place? 11. vvhen the accidents are cõſumed or ceaſeth to be, Christs body is no more ther; that is, Christs body is ſtil really ther vntil the accidents are corrupted: 12. the marueil comprehending al & al that is admirable in the vvorld is the accompaning & neceſſary cõnection of the things vnited in this incõparable myſtery; for vvith the body is the blood, & vvith the blood is the body, & vvith the one & the other the ſoule & diuinity of Ieſus the eternal vvord & vvith the vvord the Father & the holy ghoſt, o Ineſtimable treaſure of heauen & earth! ther are much more marueils of this diuin myſtery vvhich (alas) carnal Reformers vvil not beleeue, beeauſe they meaſure diuin things according natural vvit; yet they vvil ſay, they giu nothing to nature, & that they glorify God vvhen they deny Gods povver, & take from God his glory. If our ſoule in our body be in al & in euery part of the body, & that by reaſon of the vnion

9. 10. 11. 12.

Reaſons shevvig the real preſence.

betvveen the soule & the body, causing the soule to be in al & in al parts, & so to be in diuers places & in contrary situatiõs, vvhy may not Gods povver communicate to the most excellent body of this great vvorld, that vvhich the vnion of the soule maketh in this litle vvorld? the body increasing or diminishing the soule do not increase or diminish, & vvhy may not Christs body remaine the same vnder diuers alteratiõs of the formes or accidẽts? the nature of vvater, vvine, bread, flesh, & other homogenies is in euery part of the vvater, vvine, &c & may not Christs body be al vnder euery part of the host; sith he is ther in the mãner of substãc & in steed of the nature of bread, & not in steed of the quantity or other accidẽts? vvhy may not God (vvhose povver is not limited) put the sam body in diuers places, sith the diuin nature is in three persones really distinguished one from an other, yet the diuin nature is indiuisible, yea absolutly & vvholy the self sam in euery persone. You may see the trace of diuinity in smal creatures, as the vvord of man, the noise excitated, the sound of the bels or of musick, &c. may be receiued the sam time into many eares, & so euery vvord, voice, & sound can be vvholy in infinit places; & vvil it be impossible for Christs body to be vvholy in many consecrated hostes sith it is immortal, incorruptible, & vnconsumptible? It is great pittie to see that you vvil prefere your errour & particular sense befor

befor the general agreement of al the Christian vvorld, cõsidering that the surname of the true faith is *Catholice*, that is, vniuersal, vvhich name you han not, as I proued; but rather you remaine singular & obstinate in your false opinions. The cucumenical counsels of Nice, Epheſe, Chalcedon, & Constantinople (vvhich counsels you admit) giueth you anathem, declaring you to be giuen ouer to a reprobat sense & to be conuinced of heresy, as vvere the *Axians*, Macedonians, Eutycheans, Nestorians, & other old heretiks. Vvhat persone of yours can be assured of his faith, preferring his ovvn head befor the consent of the vvhol Chu. of God? & presuming to striue against the vvhol Catho. Chu? vvhat rest of mind cã any of yours hope to find among so many confused opinions, following your phantastical Doctors vvho maketh not any proofe of their mission, nor alleadgeth scri nor hath other prooſes against *Transubstantiation*, then had heretofor the Aarians & Sabelliãs against *Consubstantiation*? the vvord *transubstantiation* is nevv to your reform according the syllables, but the vvord *transelementation* ought not so be nevv, being vsed by the greeks to signify the mutation of one element to an other; vvitnes S. Gregory of Nice vvho composed a vvhol book, that the bread consecrated vpon the altar is changed vnto the body of Christ. If al other proofs had failed, the only authority of the counsel of

Chap. 17

No rest of mind among Refor.

Transubstantiation.

Latran should suffice; vvher vvere presēt the tvvo Patriarchs of Hierusalem & Cōstātinople, threescore & ten Archbishops, foure hundred Bishops, tvvelue score Abbots, eight hundred Priours, the Legats of both the Empiers Orient & Occident, the oratours of the Kings of Hierusalem, of France, of Spaine, of England, & of Cypor, al vvhich cōtaining the great cōpasse of Christianity & oōposing this noble & holy armie of Gods seruants, vvheg this diuin mystery vvas examined, disputed, acknovvledged, adored, & admitted befor the most honorable face of the vvhol Catho. Chu. d- not then your vaine reformation *carrie the face of nature hir mither of vvhose illusion she is begotten Sathan?* vvho by you as by his instruments endeuoreth to abolish Gods glory. You say of the Ievvish religion, *that it hath nothing but impudent denials of our Christ, & that he is a Ievv vvhose heart doeth not sincerly confesse his Redeemer*, may not the sam be said of you, sith you hau nothing but impudēt denials of Christ body & blood in the holy Sacram? & do not your ovvn vvords cōdemne you for a Ievv, sith your heart doeth not sincerly confesse your Redeemer in the holy Sacrament of the altar?

The counsel of Latra.

CHAP. XXXX.

Of the Masse.

True religion.

THer vvas neuer religion ordained by God, either in the lavv of nature, &

in the lavv of Moises, or in any other, vvhich had not of the one side from God a lavv imposed to man; & of the other side an obedience from man rendred to God; also of Gods side graces & fauours conferred & vvitnessed to man by sensible signes called sacraments, & of mans side homage & respect giuen to God by sacrifice & external vvoship of suprem honour, vvhich in greeke is called, *latria* The holy sacrifice of Masse being the chiefest act of Christs religion left in earth by vvhich God is much honored & glorified (for al the old sacrifices, vvere but shadovves & figures of this holy sacrifice) is the cause vvhy Sathan vvho can not suffer Gods honour, for the hatred he hath against God, & for the enuie he beareth to man, doth not ceasse to emploie al his forces, al his crafts, deceites, & subtilities to take avvay the holy sacrifice of the Masse Gods soueraign honourin earth; & to this end Sathan raiseth & moue his members the heretiks vvho are his instruments to assault & feight against this diuin mystery of the masse. Luther hau vvriten a book for to abolish the Masse; Caluin say that s. Gregory the great inuented the Masse; & that befor it vvas not knovvn vvhat it vvas; Brentius say that the masse vvas not in the primitiue Chu. a propitiatory sacrifice; that is, profitable to obtaine remission of sinn, or of paine due to sinn; Bucer say that the masse vvas not said alvvhers for the dead; Melancthon say that

hath mutual vvitnesse betvveen God & man.

Hebr. 10

Sathan & Refor. enemies to the masse.

Luth. l. de abro. missa. Cal. 4. Inst. c. 18 nu. 11. 12. 18. Brent in confess. vvitemberg.

Martin Bucer de de Cena dom. l. 2 c. 38.

in s. Augustins time the masse vvas not said for the dead. Thes are the Refor. framed lies vvhich shevveth their malitious hatred against the holy masse; but they bēd their bovves in vaine, & they shoote in the aire, & al their forces & endeuours are too vveake & they gaine no more thē the raging vvaues of the sea vometing & breaking themselues against the rocks & sands. The masse vvas alvvayes celebrated for the liuing & dead; as appeare by the ancient liturgies of th' Apostles. s. Iames, s. Andrevv, s. Basile, & s. Chrysostom vvho al said masse, & many other Fathers both greeks & Latins, as. s. Ignace, s. Irenee, & s. Ambrose vvho said masse for the emperour Theodose, & for the cōseruation & prosperity of the Chu. & for his brother Satyre; Tertulian say: *vve do yearly for the dead, offer oblations, sacrifices*, that is, the masse; s. Cyprian, s. Epiphan, Origen, & al the Fathers speaks often & very cleare of the masse, specially. s. August. vvho said masse for his mothers soule, & saith ofte that the masse is a profitable sacrifice for the dead & liuing; yet truth hath forced our enemies to acknovvledg the antiquity of the masse; for Luther say: *I confesse freely that the vse of the masse is authorised by the holy Fathers & al the vvorld*, & as yet say: *it is a strong thing to rely against so many vvorlds, to vvithstand to the iudgment of so many men, & to the authority of such great personages*; Caluin almost say the sam vvhilst he attributeth the accessor

The Fathers Litargies. Ambro. orat. funeb frat. Satyr. Cypria. de Cœna dom. Aug. l. 9. c. 12. cōfes. & se 3. de ver. Apost & Enchir. c. 6. 10. & q. 4. ad Dulcit.

Luth l. 1 Babil. & præf. l. de abrog. mis.

& many parts of the masse to other Popes vvho liued long befor. s. Gregory. Vvhat can vve say more to nevv Refor. then vvhat Erasme say? *I do not knovv from vvhenc commeth that those fellovvs do so detest the masse: for it is composed of psalmodies, of giuing praises to Gods glory, of prayers, of holy canticles, it hath the vvords of the Prophets & Apostles, the publik reading of the ghospel, the profession of the Catho faith, the Eucharistie & action of graces, a religious remembrant of the death of our Lord vvith the dominical & other prayers; after follovveth the sign of the Christian peace, & after the communion, againe a holy canticle & prayers, & finally the Priest blesseth the people & recommends them to God to the end they may perseuer in mutual affections of pietie & charity; & in al this ther is nothing but that vvhich is holy & venerable*, so say Erasme. Vvhat praise shal nevv Refor. deserue, if they are come into the vvorld, to depriue Gods Chu. of al proper sacrifice? yet. s. Paul & continual custome declareth that Gods Chu. had alvvayes an altar & Priests, vvhich hath mutual relation togither; for if ther be altars, ther must be sacrifices; & if ther be sacrifices, ther must be Priests; othervvise in vaine is the altar of Gods Chu. of vvhich speaketh. s. Paul. The Ievves imagined that their lavv, priesthood, & sacrifices vvere euerlasting & sufficient of themselues, vvithout any other Priest & vvithout any relation to Christs passiõ or other redẽption or remission then that of Aarons offices did procure; but s. Paul

Eras. de vnit. eccles. describeth the masse.

Hebr. 13

cõuinceth thẽ of errour, & declareth the preeminence of Christs priesthood aboyv the leuitical order by the figure of the great Priest Melchisedec to vvhom Abraham gaue tithes, not as to a meer mortal man (as vvas al the rase of Leui) but as to one representing the sonn of God vvho novv liueth, raigneth & holdeth his Priesthood euerlastingly. If Refor. did vvel cõsider this point, they might easily knovv that ther is no other proper sacrifice in earth offered to God thẽ the holy sacrifice of the masse. It is certen by faith that Christ in his last supper offered a tru & proper sacrifice, vvhen consecrating the bread & vvine did conuert them to his ovvn body & blood: this is said clearly in the holy counsel of Trent vvhich confuteth Refor. vvho are obstinat & denieth al; but let them heare the holy scrip. vvher Christ is said to be a *Priest*, & that (vvhich is chiefe) to be *a Priest according the order of Melchisedec*, & also *foreuer*; sith then it is certen that Christ is a Priest, it must be graunted that he made sacrifice; for that is the office of a Priest as say. s. Paul, *that he may offer gifts & sacrifices*; yea that he may offer *according the order of Melchisedec*; as say th'Apostle; novv it is certen that Christ did not offer any other sacrifice accordig the order of Melchisedec but that vvhich he offered in his last supper, vvhich most rightly representeth the order of Melchisedec vvho offered bread & vvine. This manifestly cõfuteth th'euasions & crafts

Christs priesthood proued.

Trid ses. 22. c. 1.

Hebr. 7.

Ps. 109.

Hebr. 5.

of Refor. vvho are much deceiued; & they abuse & deceiue others, teaching the Christian cõmon vvealth to vvant an external priesthood, or Christs death to abolish the sã: for if Christ hath abolished priesthood, he hath abolished the nevv lavv, vvhich is the nevv testament & state of grace vnder vvhich liueth al Christians: neither vvould it be tru that the old priesthood vvas translated vvith the lavv if al external priesthood ended by Christs death, vvher the nevv lavv begunes; & albeit Christ truly sacrified himself vpõ the crosse; & ther made the full redemption of the vvorld, confirmed & cõsũmated his compact, testament, the lavv & priesthood of his nevv & eternal state by his blood; yet that can nor be the forme of sacrifice vnto vvhich the old priesthood & sacrifices vvere translated; for they al vvere figures of Christs death & ended at his death; neither vvere they altered vnto that kind of sacrifice vvhich vvas to be made but once, & vvas executed in such a sort that al Christians could not meete often to vvorship at it, nor hau their lavv or Priests constituted in the same ther for the Leuitical priesthood is not changed vnto the sacrifice done by Christ vpon the crosse, but is changed properly to the priesthood & sacrifice of the Chu according, to Melchisedecs order & to Christs Institutiõ in the formes of bread & vvine: fith then the hostes & offerings of the old lavv vvere but figures, being vnperfect &

Christs death did not abolish priestbood.

The old hostes & priesthood changed to the sacrifice of themasse

insufficient in themselues, obscurely representing Christs death; for they could not purge or remit sinnes, but referred the offenders for remission to Christs passiō; neither could they giu spirit, life, grace, or entrance into heauē, by reason the blood of beastes had not such effect, nor any creature befor Christs death, vvhose fruit befor it vvas extant could not othervvise properly be applied to men but by beliefe in him; therfor the old hostes & priesthood must hau ceased & be chāged, vvhich is not abolishment of al priesthood, but *an introduction* (as say the Apostle) of a nevv priesthood cōtaining the hope of eternal things, the old hauing but temporal: vvher vve see that al the obseruations of the old lavv for purifying the flesh from legal irregularities only, & not purging the soules of men, being imposed not foreuer, but vntil Christs cōming, ceased then; & better, more forcible, & more spiritual sacram. & sacrifice vvere instituted in their place. It is then euident that al hostes are not take navvay by Christ (as Refor. say) but that the old hostes of beastes are abrogated (*for they did not please God* as say s. Paul) to giu place to the better & proper host of the nevv lavv, to vvit, the Christs ovvn body: therfor. s. Paul say, *the old hostes vvere vntil the time of correction*, he saith not, vntil abolishing al sacrifice & lavv, for he did knovv that the state of the nevv testamēt is not made lavvlese: hostlese, or vvithout sacrifice (as Refor. fōd

Christ changed the vnperfect to perfect.

Heb. 10.

Hebr. 9.

conceiue] but is the time *of correction*, of amendment, & of making better al the former things. Christ then translated the old sacram. & sacrifices to a better forme, yet alwayes remaineth the nature & cõdition of sacram. & sacrifice by vvhich Gods soueraign honour is acknovvledged & vvorshipped for as the circumcision vvas made by the svvord, & novv baptisme in steed of it by the diuin vvord ioynt to the element, the one & the other being sacram. the svvord also made the old sacrifices, & novv Gods holy vvord maketh the sacrifice of the Chu. both being properly sacrifices, so that the diuin vvord hath povver to make the Lambe of God to be present & offered vpon the altar, yet not to be slaine theron, not that his blood should be separated from his vaines, the diuinity putting obstacle by the priuilege of immortality; & so this Lambe of God our tru *Isaac is put & sacrificed vpon the altar vvithout being killed or mangled, the bush burning vvithout consuming*: therfor. s. Gregory say, *that Christ presenting the violent aggression of the Iewes, offered himself for the oblation, he being the Priest & Lambe togither: if any ask vvhen did he this? Greg. we answer, vvhen he gave his body to be eaten & his blood to be drunken to his Apostles.* Our Sacrificatour then Iesus Christ is a Priest foreuer according the order of Melchisedec, specially in respect of the sacrifice of his body & blood instituted at his last supper, & executed by his cõmis-

Ther is stil Sacram. & sacrifice in Gods Chu.

Christ is Priest & victime togither. Gen. 22. Exod. 3. Nazian.

sion, precept, & perpetual concurrence vvith his Priests in the formes of bread & vvine, in vvhich only the high Priest Melchisedec sacrificed. A Holy Fathers say, that the proper act of Christs priesthood & the immutability of the nevv lavv consisteth in the perpetual offering of Christs body & blood in the Chu. This is but too vvel knovven to Refor. vvho obstinatly do cauile vpon certē hebreu particles that Melchisedec did not offer bread & vvine; yea they denie him plainly to hau bene a Priest vvhich is to giu the lie to s. Paul & to scrip. so vvhilst Refor. pretend to defēd Christs only priesthood, they abolish truly as much as lieth in them, the vvhol order & state of his eternal lavv & priesthood. s. Ierom say: *Aarons priesthood had an end, but Melchisedecs*, to vvit, *Christs, is perpetual both for time past & time to come*, that is *from Adam to the end of the vvorld, represented by sacrifice in the Chu.* s. Chryfostom calleth the sacrifice of the Chu. *a sacrifice that can not be consumed*, s. Cyprian calleth it *an host vvhich being taken avvay, ther could be no religion*: (see hovv he condēmneth Refor. precēded religion) & Christ at the institutiō of this sacrifice, calleth *it the nevv testament in his blood*; signifying that as the old lavv in blood of beasts, so the nevv (vvhich is his eternal testament) should be dedicated & perpetual in his ovvn blood, not only as it vvas shed vpon the crosse, but also as giuen in the chalice; therfor vnto this sacri-

the masse is the act of Christs priesthood.

Hebr. 7.

Iero. ep. 126. ad Euagr.

Chrys. ho. 17. in 9. Hebr.

Cyp. ep. 63. ad concil.

Luc. 22.

sice of the altar vvere the old sacrifices to be translated: so say s. August. s. Leo, s. Ierom, s. Damascen, Theodoret & many others. If any of these Fathers had either vvisdome, grace, or intelligence of Gods vvords, this is the truth; vvil not Christ then confound them vvho cōtemneth this truth? & vvil he not defend his eternal priesthood & state of his nevv testament established in his blood? Sith the state of religion vvhich is an alliance & perpetual cōmerce of God vvith men by grace & of men vvith God by seruice, do no lesse require of the institutor to hau Sacram. vvherby grace is giuen, then to hau sacrifice vvherby seruice is rendred: it behoueth to shevv that the holy Masse is a sacrifice instituted by Christ, by vvhich Gods graces & benefices are communicated to man, & by vvhich man rendreth homage & duty to God. Christs vvords are cleare saying: *this is my body vvhich is giuen for you, do this in cōmemoration of me*; thes vvords are of suprem efficacy; for as the first vvords, *this is my body*, do make & declare Christs body present vnder the form of bread; so the vvords follovving, *vvhich is giuen for you*, do signify that his body is giuen, offered, & sacrificed for vs: Christ speaketh in the present tence signifying that not only it should afterwards be giuen & offered vpon the crosse, but also that is vvas then also in the Sacram. giuen & offered for vs. Vvherby manifestly appeareth that his body

Aug. l. 17 c. 20. ciuit. & in Ps. 33. Leo. ser. 8. de pas. Iero. ep. 17. Damas. l. 4. c. 14 Theod. in Ps. 109.

the masse proued a sacrifice. Luc. 22.

Christ sacrificed his body in his last supper.

is present as an host or sacrifice; & that the making & consecrating therof must needs be sacrificing; therfor holy Fathers & counsels in this sense calleth Christs body in the masse a sacrifice. Christ addeth *doe this* bythis vvord he giueth povver & commission to his Apostles to do the principal act & vvork of priesthood, that is, to do vvhat himself then did, to vvit, to make & offer his body as a sacrifice for vs & for al that hath need of sacrifice; & to giu it to be eaten as Christs body sacrificed to al faithful; for as the paschal Lambe vvas first sacrificed & then after eaten, so vvas his body; & to do this Christ giueth cōmission & authority to th'Apostles & to al Priests vvho are their successors in this office. Christ also addeth, *in commemoration of me*, signifying that this sacrifice & sacram. is to be perpetually in the Chu. for remembranc, specialy of Christs passion; that is, that it may be a liuely representation, example & form of his sacrifice vpon the crosse, of vvhich one sacrifice vpon the crosse, not only al the sacrifices of the lavv vvere figures, but also this; although this in a more nigh, high, mystical, & marueilous sort then any other; for in the old sacrifices Christs death vvas signified as by similitudes of beastes, but in this sacrifice of the nevv testament, his body visibly sacrificed vpon the crosse, in & by the self sam body sacrificed in the masse vnder the shapes of bread & vvine, is more

Christ giueth povver to Priests to sacrifice his body.

neces

neerly & perfectly resembled: therfor the sacrifice of the Masse is most properly cómemoratiu as more neerly expressing the very cõdition, nature, efficacy, sort & substance of that vpon the crosse: vvherfor the holy fathers call it the very self sam sacrifice (albeit in other maner) vvhich vvas done vpon the crosse, as it is the self sam thing that is offered in the sacram. & vpon the crose: a learned Doctor noteth vvel, that in the sacrifice of the Masse ther are tvvo things, to vvit, *the subiect vvhich is offered; & the maner of offering*; the subiect offered is the sam vvhich vvas offered vpon the crose; but the maner of offering our sacrifice is the image & cómemoratiõ of the sacrifice of the crose. By this vve may see th'ignorance & peruersity of Refor. vvho thinke th'Eucharisty no to be the body of Christ bycause it is a memory & figure of his body vpon the crose; nor to be a true sacrifice bycause it is a commemoratiu sacrifice; for as mans shadovv causèd by the sunn or other light, is not sõ perfect a figure, as the figure of mã drauen by a good artificial paintour; for the thing that more liuely, neerly, & truly representeth is a better figure then that vvhich shadovveth it a farr of, so Christs body in th'Eucharisty is more perfectly a figure of Christs body & sacrifice then any other, Christ himself the form of God is a figure & character of his Fathers persone, being yet of the self sam substance; & Christs body transfigurated vpon the

In the masse it the thing offered & the maner of offering.

Cardina. Perron.

A cõmemoratiue sacrifice is a true sacrifice as vvel as a prefiguratiue.

A thing a true figure of it self.

holy mont, vvas a figure & resemblance of his persone glorified in heauē; so is his body in the holy sacram. to a faithful man that knovveth by his beliefe that in the one forme is Christs body, & in the other his blood, the most perfect representatiō of Christs death that can be: as for the sacrifice it is no lese a tru sacrifice bycause it is commemoratiu of Christs passion then those of the old law vvere no lese tru, bycause they vvere prefiguratiu; for that is the cōdition annexed to al tru sacrifice of euery law to represent Christs passion, & surely no man of any good iudgment vvil say that the old sacrifices did represent Christs passion better then our commemoratiu sacrifice of the Masse vvher Christ himself is really present: this shevveth our sacrifice of the Masse to be a tru sacrifice, & as the principal vvorship of God in the old law did consist in the sacrifices of the law, so the external religion & proper seruice of the nevv law consisteth in our sacrifice of the altar: for albeit Christs sacrifice in the crose & his blood shed ther for vs, is the general ransom, redemption, & satisfaction for vs all, yet the seruice & sacrifice vvhich the people of the nevv testament might resort vnto, could not be that violent action of the crose, but the sacrifice of the altar vvhich by Christs appointment is & shal be the eternal office of the nevv testament & the continual application of the benefices of his passion vnto vs. The holy Ca-

Chiefe honour of God is by sacrifice.

thers & counsels, teacheth the Masse to be a sacrifice & that it vvas cõmanded by Christ vvhen he said the former vvords: *do this in remembrance of me.* s. Irenee say: *Christ saying, this is my body, taught vs the oblation of the nevv testament, vvhich oblation receiued by the Chu. from th' Apostles is offered to God throughout the vvhol vvorld*; the counsel of Nice (vvhich Caluin receiue vvillingly) say: *the Priests hath povver to offer the body of Christ*; the counsel of Ephese calleth the Masse, *the vnbloody vvorship or seruice*; s. Cyril say: *vvhen vve celebrat in the Chu. the vnbloody & liuing sacrifice, it is not the body of a common man vvhich vve propose, but the body & blood of the liuing vvord; for flesh alone, or common or dead flesh do profite nothing, neither giueth life as Christ say; but the flesh of Christ vvho is life it self, is alvvayes liuing hauing the fulnese of diuinity dvvelling in it*; s. Chrysost. say: *the holy oblation be it offered by Peter or Paul or any other Priest, it is the sam that Christ gaue to his Apostles & is the sam that the Priest doth daily celebrat*; & againe say: *vve do not offer & present nevv one Christ & after an other Christ, but stil the sam, therfor it is but one sacrifice; do you thinke that ther are many Christs bycause he is offered in many places? this can not be, for ther is but one Christ; & as ther is but one body that is offered in many places, so also ther is but one sacrifice.* The prophecy of Malachie is an euidẽt proofe that the Masse is a sacrifice, for he speaking in present tẽce, as seing that present vvhich vvas to come, fortelleth that *ther*

The Fathers say the masse is a sacrifice. Iren. l. 4. c. 32. Conc Nican 18. Concil Ephes. Cyril. m. 4. Chrys. ho. 2. in 1. Timo & orat. 17. in Hebr. Malachias prophecie of the masse c. 1

shalbe a sacrifice & pure oblation offered to God in al places among the gentils, vvhich prophecy can not be vnderstood of the sacrifices of the old lavv vvhich ceased at Christs death; much lesse of your prophan Cene vvhich by your confession is no sacrifice; therfor it must be vnderstood of the holy sacrifice of the Masse vvhich is daily in the Catho. Church offered to God throughout al Christendom, neither can any doctor of your pretended religion denie this vvithout impudency & shame.

Christ forteleth the sacrifice of the Masse. Ioa. 4.

Christ also declareth the Masse to be a sacrifice saying: *tru vvorshippers adoreth God in spirit & truth* By this Christ telles the Samaritane that novv th'end & ceasing of their sacrifices & adoration vvas begune, instructing hir. 1. that the tru sacrifice should be tied no more to that one place or nation, but that tru adoration should be among al natiõs, as said Malachy. 2ly that the grosse & carnal adoratiõ by flesh & blood of beastes & other external creatures (not haning in themselues spirit, grace, or life) should be takenavvay & an other sacrifice succeed vvhich should be in it self inuisible, diuin, ful of life, spirit, & grace; 3ly that this adoration & sacrifice should be the truth it self, of vvhich al the former sacrifices & hostes vvere but shadovves & figures; & Christ calleth this nevv adoration & sacrifice, *spirit & truth*, vvhich. 2. Iohn saith, *is ful of grace & truth*; al vvhich is a prophecy & description of the sacrifice of gentils, to

vvit, *Christians*, in the body & blood of Christ, not that it is not giuē to vs by external meanes (othervvise vve being men consisting of flesh & blood, could not be capable therof) but that it is life & spirit in it self, being the flesh of the vvord of God: & if vve enlarge the vvord *Adoration* (as Christ takes it properly to signify the vvorship of God by sacrifice) to al the Sacram. of the nevv lavv, they al likvvise are spirit & grace, the holy ghost vvorking invvardly vpon our soules by eucry one of them; for our baptisme is vvater & the holy ghost, our penance the vvord of absolution & the holy ghost, our cōfirmation is the oile & the holy ghost by imposition of hands, finally al the adoration of the Catho. Chu. properly is spiritual, albeit certen external creatures for our nature, state & neceffity are ioyned ther vnto; no man then must gather of Christs vvords, that Christians should hau no vse of external office tovvards God; for that vvould takeavvay al sacrifice, sacram. Chu. prayers, & society of men in Gods seruice. s. Paul vvriteth to the Hebrevvs *that vve hau an altar of vvhich they vvho serued the tabernacle could not eate*, that is, vvhilst the Ievves followed their old sacrifices, they depriued themselues of a more excellent sacrifice & meate, to vvit, of the holy altar vvher Christs body vvas offered & eaten; of vvhich vvho continued in the figures of the old lavv, could not be partakers. This *Heb. 13.*

altar is the altar of Christs body vvhich Ievves for their incredulity must not behold; the greeke & hebrevv vvord signifieth properly an altar to sacrifice, & not a metaphorical or spiritual altar: vvherby is cleare against Refor. that vve hau not a cõmon table or prophan boord to eate meer bread vpõ, but an altar in proper sése to sacrifice Christs body vpon; s. Paul say asyet: *you can not drinke the chalice of our Lord & the chalice of the diuels*; by this the masse is plainly proued to be a sacrifice; by cause Christians are vvarned to forsake the sacrifice & fellovvship of idols & Idolators; if not, they must abstaine from the sacrifice of Christs body & blood in the Chu. vvher vve see that our bread, chalice, altar, the participation of our host & oblation are resembled to the conditions & proprieties of the altars, hosts & sacrifices of the Ievves & gẽtils: vvhich th'Apostle vvould not, & could not hau done in this sacram. rather thẽ in other sacram or seruice of our religion if it only had not bene a sacrifice & the proper vvorship of God among Christians, as thẽ others vvere among the Ievves & gentils: so al the Fathers acknowledgeth, calling it continually by such tearmes as they do no other sacram. or ceremony of Christs religion; *the Lambe of God laid upon the altar, the vnbloody seruice of the sacrifice, the sacrifice of sacrifices, the quickning holy sacrifice, the vnbloody host, the propitiatory sacrifice for the liuing & dead, the sacrifice of our Mediator sacrifice of our price & ranson, sacrifice of the new*

the Masse proued a sacrifice by s. Paul 1. Cor. 10.

How the fathers calleth the Masse, Tertulian, Dion. eccle. hier. Cyril. Chrysost. Cyprian.

teſtament, ſacrifice of the Chu. the one only incõſumptible victime vvithout vvhich ther is no religion (note this reformer) the pure oblation, the nevv offering of the nevv lavv, the vital & impolluted hoſt, the honorable & dredful ſacrifice of thanks giuing or Euchariſtical, & ſacrifice of Melchiſedec, bycauſe Melchiſedec by his oblation in bread & vvine did moſt properly prefigurate this ſacrifice of the eternal prieſthood of Chriſt vvho ſacrified himſelf vnder the formes of bread & vvine, vvhich ſhal continue in the Chu. among al Chriſtian nations in ſteed of al the offerings of Aarõs prieſthood, as Malachias fortelled: yea al the Fathers ſay that this one ſacrifice ſucceedeth al other & fulfilleth al other differences of ſacrifices, & hath the force & vertu of al other, to be offered for al perſones & cauſes that th'others, for the liuing & dead, for ſinnes & for thãks giuing, & for vvhat other neceſſity ſoeuer both of body & ſoule, vvhich holy action of ſacrifice they call alſo *the Maſſe* in plaine vvords; this is th'Apoſtles & Fathers doct. Vvould God Refor. found mercy to ſee & not to reiect ſo euident & inuincible a truth. Vve note alſo by the former vvords of S. Paul that ther are in the vvorld after Chriſts death tvvo ruppes, tvvo tables or altars, th'one good th'other bad; th'one from God th'other from Sathan: vvherby is manifeſt that Chriſts death did not abolish al ſacrifices (as Refor. imagin) for altar ſuppoſeth ſacrifice being for no other end. Although

Concil. Nice. Epheſ. Carthag. & Melſit. Ambro. ep. 33. Aug. in Enchir. & ſer. 91. & 251. Leo. ep. 88. Greg. l. 2. ep. 9. al theſe call the *Maſſe a ſacrifice.*

the faithful are many vvayes knovven to be Gods acquisition, & to be ioyned to him & among themselues, & also seuered frō al others vvho pertaine not to God, as vvel from Ievves, & pagās, as frō heretiks & schismatiks by sundry other external signes of sacram. doct. & gouerment, yet the most proper & substantial vnion or difference consisteth in the sacrifice of the altar, by vvhich God so specially bindeth his Chu. vnto him & himself to his Chu. that he acknovvledg none to be his, that is not partaker of his one only table & sacrifice in his Chu. & acquiteth himself of al such as ioine in fellovvship vvith Ievv or Pagan, at their sacrifices or idolatry, or vvith heretiks at their prophan & cursed table, vvhich table (being the proper badge of their separation from Christ & his Chu. & a table erected purposly against Christs altar, priesthood & sacrifice) is in deed a sacrifice or (as say. Paul) *a table & cuppe of diuels*; that is, vvher in the diuel is properly serued, & Christs honour defiled no lese then by the altars of Ieroboam or any superstitious fashion of Payans, therfor al Catho. if they looke to hau fellovvship vvith Chr[illegible] & his members in his body & blood, must deme of Refor. table as of idolatry or sacrilegious superstition, & abstaine from it & from al society of the sam, as did Tobias from Ieroboam Calues; & as the faithful did from the excelses & sacrifices of Samaric: novv our Christians hath no other

Catho. are distinguished from al others by vnion in the sacrifice of the Chu.

Refor. Cene is the table of diuels

idols but heresies, nor idolothytes but heretical & false seruice shifted into our Chu. in steed of Gods tru & only vvorship. God graunt Refor. to acknovvledg this truth & to behold hovv their pretended religion is an honour & sacrifice to Sathan & not to God. Vvhen the questiō is asked of Refor. vvhat sacrifice they hau to vvorship God? they confesse freely to hau none, no more then Ievves, & Turkes; yet they attribute to themselues the sacrifice of good vvorks; although (as is said befor) they abolish & cōtemne al good vvorks; yea they say *good vvorks are sinnes & vvorthy of damnation, & to be an hindrance of entring to heauen.* The good vvorks & sacrifices of Refor. according their doct. is to cōtemne the austerities & penalties of papistrie; not to feare purgatory or hel, to assewre themselues as an article of faith to obtaine glory vvithout deserving it, to neglect & contemne diuin & human lavves, to giu themselues to pleasures & to hau good dayes that they may not be superstitious or too much deuout, not to fast, nor vvatch, to bevvare of bad aire, to make good cheer & stufe the bellie, to engender children, & to singe ballets of lou; these their vvorks (the more part cōmon to beastes) are gratful victimes & sacrifices to Sathan: vvho please to read prophan books of Payans may see that the sacrifices of Refor. are as abominable as those vvhom the Payans offered to their idols. Vvhat Refor. obiect against the sa-

Chap. 35

Refor. sacrifices

erifice of the Masse is to no effect & easily cõfuted by vvhat is said befor. 1. they say, that euery sacrifice being offered to God, must not be eaten by men. I ans: this is false, for the Paschal Lambe vvas a true sacrifice, & yet vvas eaten by the Ievves. 2ly they say that sacram. & sacrifice can not cõsist of one thing, bycause by sacram. vve receiue of God, but by sacrifice vve giue to God; therfor receiuing & giuing cã not consist togither in the sam thing. I ans: that this also is false; for Refor. namely Plessie confesse that the paschal Lambe vvas a sacram. & sacrifice, & so say. 1. Thomas & other Doctors; & as in the paschal Lambe is found receiuing & giuing togither; so in the Masse & Eucharisty is receiued & offered; & truly if it vvere not lavvful to offer to God vvhat vve hau receiued of God, their vvould be no sacrifice; for scrip. say: *all things are the creatures of God, & vvhat vve receiued of Gods hands, the sam vve giu to him.* 3ly they obiect, Christ in his last supper did not say *offer*, but eate & drinke; therfor it is not a sacrifice but a sacram. I ans: albeit Christ said not *offer* yet he vsed an other vvord equiualent to it saying: *do this in commemoration of me*; that is, celebrate hence forvvard the Eucharisty in remembrance of my death vvhich for you & al humã kind I ame to sustaine. 4ly they obiect out of. S. Paul in the old lavv *ther vvere many Priests succeeding to one an other; they being mortal men; but Christ is immortal & a Priest*

Refor. obiect against the Masse.

Min. Plessie l. 12. c. 1. de Euch.

1. Paral. 29.

Hebr. 7.

foreuer, needing no successor or vicaire; therfor ther are no Priests in earth & cõsequently no sacrifice. I ans. s. Paul saith right that Christ hath no successour in his priesthood vvith like povver as himself; yet s. Paul do not denie but that Christ may hau vicaires & Ministers in th'office of priesthoost, Christ hauing constituted, Apostles & disciples vnder him: ther is great difference betvvcen successour & vicaire, for the successour hath the sam dignity & povver vvith him to vvhom he succeedeth, but not so a vicaire or ministor: moreouer the successour is not cõstituted but after the death or the deposing of the other; but a vicaire may be cõstituted during life of him vvhom he serueth: the lkie vve see in the King, vvho during his life hath no successour in equal povver vvith his ovvn persone; yet he may hau many vicaires & Ministers seruing vnder him; so Christ vvho liueth foreuer hath no successour in equal povver to him self, yet he hath vicairs & Ministers seruing vnder him in his office & dignity of priesthood. 5ly Ref. say the sacrifice of the crosse is of infinite force, therfor ther is no need of other sacrifice; & they add that multiplying so many Masses is nothing else but to deny the sufficiency of the sacrifice of the crosse; & as Rainalds say, *is co ouerthrovv Christs satisfactions.* I ans. that by this Refor. do reprehend Christ for sacrificing himself vnder the formes of bread & vrine in his last supper,

Christ hath not a successor.

Differẽce of successor & vicaire.

if ther be no need of other sacrifice then that of the crosse: vve say in deed that the sacrifice of the crose is of infinite force to sanctify mé, neither is ther any need of an other sacrifice of the crose, or to reperte the sam sacrifice of the crose, vvhich is as much to say, ther is no need that an other Christ should die for vs, or that the sam Christ should die againe, for once dying he hath sufficiently satisfied to God the Father for vs all; yet tvvo things are necessary, th'one that vve be mindful of this so great a benefice, according Christs precept; the other that the fruit, merite & vertu of this sacrifice of the crose be applied vnto vs; both vvhich is accomplished by the holy sacrifice of the Masse. God is compared in scrip. to the fire vvhich of it self is sufficient to burne, but if it be not applied, or if the matter be not fit or disposed for burning, ther vvilbe no burning: so if vve do not applie vnto vs Christs sacram. & the merits of his sacrifices, & if vve are not disposed to receive them; truly Christs sacram. sacrifices, his life, blood, passion, & death vvil not profit vs: ther are then tvvo sacrifices in the nevv lavv, th'one cruel vvher in Christ in th'altar of the crose vvas offered to God the father for the sinnes of the vvorld; th'other vnbloody in vvhich the sam Christ daily is offered in the altar vnder the formes of bread & vvine both for sinnes & diuers other causes; & these tvvo sacrifices vvere prefigurated by the sacri-

The sacrifice of the crosse.

fices

fices of the lavv of nature & Moiſes as vve may eaſely ſee. Novv let Refor. marke by this Looking Glaſſe that their pretended reform is a ſacrifice *to Sathan of vvhoſe illuſion she is begotten*, as Rainalds ſay.

CHAP. XXXXI.

Of holy places, & other ceremonies of the Catho. Rom. Chu.

THe Donatiſts pulled dovvn Churchs & altars & did break, & put to ſale chalices & holy veſtements; the Manicheans diſliked the decking & orning of Chu. & altars: Refor. being their ſucceſſors doth vvorſe, for that they turne altars to hogge ſties & Churchs into ſtables; & their outrage in the deſtruction of Chu. & altars is to be ſeen in many places of Europe, vvher their malice did ouertope the Catholiks; & vvith reformed conſcience they prophan, violate, & vſurpe Chriſts patrimony, to vvit, ſacred ornaments, veſſels, & riches of the Chu. they ſtorme alſo againſt the garnishing of Chu. & altars, & they cã not for beare the buildings of thé; & they blame our rich veſtmens, cenſings, & other honour done to God in his Chu. Rainalds call al ſuch, *toies & shadovves of holines*. The reaſon of Refor. hoſtility againſt Chu. altars, & other behauiour in Gods Chu. is only bycauſe one place (ſay they) is not holier thé an other: yea ther are certen Puritans (I

Refor. rage againſt Chu. & altars.

knovv not vvhether Rainalds be of their sect) vvho vvil not enter vnder the roofes of Catho. Chu. as being polluted vvith idolatry, but assembleth their sect in vvoods & forrests, & clime vp trees to bleat out their harsh sounding psalmes; it is pittie to see men so besotted. Although God created al creatures, & none of thé is bad or vncleane by creation, nature, or condition, but al good & made for mans vse; yet according s. Paul som creatures *are sanctified by prayer & the vvord of God*: therfor al are not a like holy or equaly sanctified. God made seuen dayes, but sanctified only one of them; God made al places, but sanctified specialy the Temple & such like deputed to his seruice, as the Arke, altar, & the rest vvhich by sacred vse vvere holy & gaue holines to things that touched or vvere applied to them; so Christ say: *the temple sanctified the gold, & the altar the gift*, & generally al creatures seuered from prophan vse to religion & vvorship of God are made sacred: so places vvher God vvorking special vvonders & benefices for people vvere holy, as the mount Sinai, & Iacob speaks of an honorable & terrible place of Bethel, Moises & Iosue are commanded to take of their shooes for the holines & reuerēce of the place; hovv much more the times & places of Christs birth, abode, vvonders, passion, burial, Assension in Jevvrie, & his personal presence in the holy sacram. may make that countrie & al Catho. Chu. &

Places & creatures made holy by prayer & by God.

1. Tim. 4

Matth. 23.

Some places holier then others.

altars holy? Refor. do not behold the fashion & ornaments of the Tabernacle, & they see not the vnction & sanctification of holy vessels, nor the dedication of the altar made by the Machabees; 2. Peter calles the mount Thabor *holy mount* by reason of the vvonderful vision, as Moises calles *holy ground* the places vvher God in the bush & else vvher appeared to him & to others: hereby is euident that by such apparitions, places are sanctified, & thervpon groweth deuotion in men towards such places, & namely to the *mount Thabor* & other places, sanctified by Christs presence & miracles: vve see the great vvorke of God in the vvonderful pond of vvater; for the benefite of it, vvas in touching it & to be in it corporally, & *at the iust time vvhen the vvater vvas in motion by the Angel*; this shevves that God do vvork in one place greater effects of diuin godnesse then in an other, & that he giueth greater povver & vertu to som creatures then to others: vvherby Refor. are confounded saying that men need not to goe from their houses or countries to seeke holines or health at the places of Christ or his saints birth, death, & memories. Th'Apostles & ancient fathers approueth the orning & reuerenc of Chu. & altars; 1. Paul reprehended the Corrinthians for their insolences cómitted in the house of God, & vvas it not for the holines of the place? Christ say: *his house is the house of prayer*, not only Salomons temple but also

2. *Petr.* 1

Ioa. 5.

1. *Cor.* 11

Math. 21.

al the Chu, among Christians. Origen & others reproched to the gentils that they had not temples dedicated to their idols, vvhich could be compared in fairnes, riches, & ornaments to Catho. Chu. do not the ancient faire & sumptuous Chu. Abbees, & Monasteries in Irland, England & other countries builded many hundred years past by our auncitours Rom. Cath. speake & claime against Refor. vvho neuer builded such, nor euer vvil do: if Princes pallaces are costly decked for their honour, & if Salomons temple made so magnificēt in al things by Gods appointment, that it vvas renowned through al the vvorld; vvhat harme is it for Christiās to hau faire & costly Chu. rich & beautiful ornaments, & altars most comely garnished for the honour & seruice of God, & for praise of his Angels & Saints, & vvher reposeth the pretious body of Christ, & vvher Gods diuin seruice is solemnised? Dauid say: *o Lord, I loued the beautie, honour & glory of thy house*; Christ often repreheding the Ievves sinnes, yet he neuer taxed the beautie or riches of the tēple, but rather did approue it vvhen the poor vvidovve did put hir almes into the treasor gathered for the entertainement of the temple. Sith vve hau the most pure oblation of Christs body & blood (as is proued) it must not be offered indifferētly in al prophan places, but in places dedicated & hallovved by lavvful Pastors vvho hath povver to blesse certen places

The old faire Chu. crie against Refor.

Pſ. 25.

Mar. 12.

by prayer & inuocation of Christs name; as say s. Paul. s. Ierom praiseth Nepotian for his care of orning & *keeping cleen the vessels, ornaments & vvalles of the house of God*; s. Ambroise say: *it behoueth the Priests to orne the Chu. that Gods house may shine & be bright*; s. Chrysostom say: *if the vessels of the Chu. ought to be cleen, much more the soules of men*; Refor. then are ignorāt of scrip. & of the fathers doct. & is it not great blindnes to say that al places are a like holy, & to thinke it superstition to reuerence any thing, time, or place in respect of Gods presence or vvonderous operation? Rainalds reprocheth to vs our pilgrimages: this reformer can not shevv any text of scrip. against pilgrimages, neither vvil he proue by scrip. that vve do ill to goe in pilgrimage to visite holy places of Christ or his Saints: yea to the contrary scrip. approueth pilgrimage; for the three godly kings cōming so farr of deuotion to visite & adore our Sauiour vvas properly a pilgrimage to his persone, offering incense vvhich example vvarrenteth vs in doing the like kind of external vvorship to holy things, places, or persones. Rainalds is not of the aduise of these good kings to visite Christ, neither of the deuout vvomē vvho came to visite Christs sepulcher, shevving that they loued much, as doth not euery Christian. s. Ierom say in the primitiu Chu. ther vvas great pilgrimage to the places of Christs birth, passion, & burial; & saith: *the Iewes somtimes honored Maruel.*

Iero. ep. ad Helio.

Refor. reiect. pilgrimage.

Pilgrimage approued. Matth. 2. & 6. 28.

Iero. ep. 17. ad

Sancta Sanctorum bycause ther vvere laid the Cherubs, the arke, manna, Aarons rode, & the golden altar; do not the Sepulcher of our Lord seeme vnto thee more honorable? vvhich as often as vve enter into, so often do vve see our Sauiour lie in the sindon, & staing ther a vvhil vve see the Angel sitting at his fette, & at his head the napkin vvrapped togither, the glory of vvhos sepulcher, vve knovv, vvas long prophetised before.

Esa. 11. Ioseph bevved it, by Esay saying: & his rest shal be honour, to vvit, bycause the place of our Lords burial should be honored by al nations: this prophecy taketh place; for by Gods prouidenc, religious Catho. men do keepe asyet the most vvorthy graue of our redemptor, vvhich is vvithin a goodly Chu. & Christians com out of al the vvorld in pilgrimage to it. s. Ierom asyet say: *vve do honour the sepulchers of Martyrs euery vvher & putting their holy ashes to our eies if vve may, vve touch them also vvith our mouth; & are ther any men vvho thinke the monument, vvher in our Lord vvas laid, is to be neglected, vvher the diuel & his angels as often as they are cast out of the possessed befor the said monument, tremble & rore as if they stoode befor the iudement seate of Christ?* Rainalds & Refor. hath reason not to goe in pilgrimage; sith they hau no holy places to visite, & such labour vvould be too painful for their delicate nature. Rainalds reckeneth our processions among toies & shadovves of holines: the cause is his ignorace, not knovving vvhat belonges to processiõs, vvhich cõsisteth in publik prayer,

Refor. contemne processions.

vvher clergie men in comely order presenteth themselues vvith the people before God to craue his fauour & help, or to giu him thanks for his graces, or for to reioyce in him, of that he may takeavvay his scourges & to appease his anger. Refor. contemne this holy vsn & custome, bycause they vvil not hau God to be fauorable to them. Reason it self teacheth that the prayers of many ioyned togither are of greater force & efficacy, then of one persone alone: therfor. 1. Paul craueth for himself the common prayers of the Chu. knovving that the prayers of many togither shalbe rather heard then of any one alone; yea he vvil hau the Corinthians by common prayer to giu thanks for the gift he receaued of God: shevving therby that their common thanks giuing shalbe more acceptable & gratful to God then any one mans thanks alone; by vvhich is much cómended the Chu. publike prayers, processions, stations, & pilgrimages vvher so many meete & vniformly ioyne togither their prayers & praises to God. Here is to be noted that albeit cómonly every man pray for himself & for others, & offereth his prayers to God; yet none offereth by office & special deputation & appointment in the persone of the vvhol Chu. & people, saving the Priest, vvhos prayers therfor are more effectual in thé selues, bycause they are the voice of al the faithful togither, made by him vvho is appointed & receiued of God for the.

Prayers of many more effectious then of one alone.

1. Cor. 1.

Priests prayers more effectual.

peoples Legate: & of this kind vvere al Christs prayers & al his actions as his fasting, vvatching, preaching, &c. euery of them being done as Priestly actions. It seemeth if you vvere present, you vvould blame & scoffe at th'Apostles, Christs disciples, & al them vvho carried palmes in their hands, singing *Hosanna to the sonn of Dauid, blessed be he, &c.* accompaning Christ at is solemn entring into Ierusalē; *Hosanna* is a vvord of hebrevv vsed for acclamation by vvhich the people vvished from God to come al prosperity; the people then inspired & moued by God, vvished to the sonn of Dauid as to the tru Messias al felicity: this ioyful crie & triumphant voice of gratulation to our Sauiour the Catho. Chu. vseth daily in the publike sacrifice of the Masse as it vvere by the voice of the Priest by vvhō is made the cōmon voice of al the people vvith great deuotion expecting & reioycing at the cōming of our Redeemer vvhō they desire to see & adore vvith al lou of heart; & doubtlese al the extraordinary office of honour done by Christs disciples & the people putting vpon the asse & vnder Christ & in thevvay their apparail, & strauing the vvay vvith bougher of trees, & the children & others singing befor & after vvhen Christ entred into Ierusalem, al these vvere gratful & acceptable to our Sauiour. Refor. vvil hau no such ioyful gratulation, nor do any honour, nor make better preparation for

Christs priestly actions. Hebr. 5.

Christs procession entring to Ierusalem. Math. 21.

vvhat is hosanna.

the comming of Iesus then they vvil for the basest man vpon earth, & ther is nothing that greaueth & tormenteth them more then to see any honour or vvorship done vnto God; yet they are so bold to say that they glorify God, vvhē they spurne & storme at al praise & glory of God. Latin seruice much displeaseth Refor. Rainalds stormes at it, & saith it is *a toie*: vvho is he that vvil say that scotish or any other vulgar language is better ther Latin? it pleased Christ to honour the Latin, vvherin vvas vvriten his title vpon the crosse. As for preaching the vvord of God it is necessary it be in vulgar speech that the cōmon people may vnderstād it: the question is of prayer, of vvhich Refor. make no distinctiō bycause they vvil hau al in confusion. Ther are tvvo kind of prayer; to vvit, particular & publike; man may make his particular prayers according his deuotion in Latin or vulgar speech; but publik prayer (made in the name of the vvhol Chu.) must be vniuersal, that is, Catho. bycause Gods Chu. is Catho. othervvise according. s. Paul *hovv shal the stranger say (Amen) vpon your scotish prayer & benediction vvhich he vnderstandeth not*: the Catho. Chu. vseth the latin seruice being more vniuersal in al places & better vnderstood of al, yea & for greater grauity, authority & reuerenc & s. August. say that in his time the psalmes vvere song in latin in the Chu. the venerable English father Bede say in his time *ther vvere fiue*

Refor. vvit not hau Latin seruice.

Tvvo kind of prayers, particular & publike.

1. *Cor.* 14

Bede in hist. Anglic.

sort of languages in England, yet the latin (saith he) *was cõmon to al by reason of the scrip.* you desire your cõmon prayers to be in the vulgar speech that the people may vnderstand your prayers, by vvhich you seeme to make your prayers rather to the people then to God, seeking so rather to please men then God; & is not that your vanity & hypocrisy? your best learned & yourself vvho takeyp6 you to be a doctor in Israel, can not vnderstand diuers places of the psalmes, much lese the simple people vvho are not much learned: neither is it necessary that the publik seruice of the Chu. should be vnderstood by al the assistance, for. s. Luke say *that vvhil Zacharias executed his priestly office befor God in the order of his course, being vvithin to burne incense in the temple of God, the people vvere praying vvithout, at the time of incense*; the people then could not vnderstãd vvhat the Priest said vvithin; God also commanded *that no man should be in the Tabernacle vvhen the Priest goeth into the holy* place to vvit, *vvhil he made prayer for himself & the people*, for as it vvas enought for the people of the old lavv to vnderstand that in such a sacrifice consiste d the vvorship of God, albeit they vnderstood not euery thing that vvas done therin; so in the nevv lavv vvhen the people assist at the sacrifice of the Masse, acknovvledging therby that God is vvorshipped, & that it is instituted by Christ for the honour & seruice of God, & for the remembrance of Christs passion, al-

Luc. 1.

Leu. 16.

beit they vnderstand not the Latin, yet they are not destitute of the vtility & fruit therof, besids the help of the godly ceremonies vvhich doth instruct them in the vvhol. Rainalds reiecteth also our incense, saying *it is but a toie of bolines*. By thes vvords you iest & cõtemn al the ancient Patriarks & Prophets vvho offered incense vnto God, & particularly you blame the former action of Zacharie vvho offered incense as God commanded: it seemeth also that you are not minded to imitate the three former godly kings; yet you vvil boldly say that you glorify God, vvhil you detest al honour done to God. Iulian th'Apostate could not abide the crosse to stand in his sight, abhorring the figure therof: the Mahometans also detest the crosse, & they condemn Catho. of superstition for reuerencing it: so Refor. reken the same holy relike among the signes of th'Antichrist; vntil order came forth from king Iames to al Ministers to vse the signe of the crose in the administration of baptisme, & to vveare foure cornered capps; so changed their stil, vvearing an ornament of that figure vpon their heads, vvhich befor they vsed to spurne vvith their feete. Rainalds stormes at the crose, saying *it is a toie of bolines*, & saith *vve make nature lavvdese for holding that the meere signe of the crose is of force to driue avvay diuels*. Vvhat better answere can be made to such fellovvs, then vvhat th'Apostle say? *they vvho are enemies of the crosse, their end is*

Refor. vvil not haue incense. Luc. 1.

Math. 2.

The crose displeaseth. Refor.

Rainalds in epist.

Phil. 3.

perdition, their God is their belly, & their glory in confusion; doth not. S. Paul discribe you right? answvere to th' Apostle, & shevv that you giu nothing to nature & that you glorify God vvhilst you despice the crose. You shal hau a pleasent answvere of a Catho. made to a huguenote vvho seing the Catho. making reuerence to a crose in the vvay, after they passing by a gibbet, the huguenote asketh vvhy he did not reuerenc the gibbet as vvel as the crosse being both made of vvoode? the Catho. answvered asking him, vvhy he did not kisse his vvife in hir taile as vvel as hir face th'one & th'other being flesh? teaching by this that the reuerenc done to crosses or images is not limited to the matter, but to that vvhich is represented by the crose or image. You are vnvvise to despice the crosse by vvhich Christ redeemed the vvorld: if you be not marked vvith the signe of the crose, you shal perish vvhen God vvil send his Angels to destroie the vvorld, as say. S. Iohn: *do not strike or hurt th'earth & sea, neither the trees, vntil vve make the seruants of our Lord in their forheads* by cause it behoueth the faithful to bear in their forheads the signe of the crose to shevv they are not ashamed of Christ. Ezechiel say: *they vvho vvere marked vvith the signe of Tau* that is, the crose, *are desended & safe from harme*; the signe of the crose is seen in Iacob crossing his hands to blesse Iosephs childrē. Albeit to cōmandiuels is by nature proper to God only

A reformer confuted.

Apo. 7.

Ezech. 9.

Gen. 48.

yet by

yet by diuin fauour mé vvhatſoeuer they are, hath the ſam povver vvhen it is for the proofe of truth & for the glory of God: in ſo much that Iulian th'Apoſtat (as ſay s. Gregory of Nice) did driue avvay diuels by the ſigne of the croſe. It is moſt glorious to beare in our forheads the ſigne of our victorie & triumph. s. Auguſt. ſay: *vvhat is the ſigne of Ieſus, but the croſe of Ieſus?* vve do vvel then to make often the ſigne of the croſſe vvith reuerence in remembrance of Chriſts paſſion & of the benefice of our redéption, being the character & ſeale of faith, & a vvitnes & profeſſion that vve are Chriſtians. Our Sauiours ovvn croſſe, forthat it vvas the inſtrument of our redemption & as it vvere the altar of the ſuprem ſacrifice, highly ſanctified by the touching, bearing, & oblation of the ſacred body & blood of our Lord, is truly called the holy croſſe to vvhich vve giu the ſuprem adoration of *latrie*, vvhich vve giu not to Martyrs or other Saints, by reaſon the Saints hau their ovvn vertues, perfections, & holines but the proper croſſe of Ieſus hath the holines of his ovvn blood & paſſion conioyned vvith it; & it hath been endued vvith vertu of miracles both the vvhol & euery piece therof; for thes cauſes & ſpecially for the moſt neer memorial of Chriſts paſſion, it hath bene viſited in pilgrimages, honored by feſtiual dayes, & othervviſe reuerēced of the Fathers vvith deuotion: contrarivviſe it hath bene

Povver of the croſe.

Aug. tr. 118. in Ioa.

Vve adore the holy croſe vvith latrie.

abused of Payans, Apostats, & heretiks seeking in vaine to deface & destroie it, as vvitnese. s. Cyril, s. Ierom, s. Leon, Paul diacre & other ancient histories: the venerable Abbot of Cluny vvritig against heretiks say: *heretiks seemeth to reuenge the iniuries of the diuels, bycause the ill spirits are expelled & driuen avvay by the signe of the crose, therfor heretiks vvorse then diuels hath conspired against Christs crose; sith they can not lov vvha: the diuels doth hate, for the agreement & concord betvveen diuels & heretiks in this is manifest, that in this life the heretiks behauiour is conforme to the diuels; according vvhat scrip. say: you hau made agreement vvith death & you hau made frendship vvith hel*; th'Apostle seemeth to say the sam: *the vvord of the crose is folie to them vvho perisheth & are in the vvay of perdition; but to thē vvho are in the vvay of saluation, it is the vertu of God*; vve must then make the signe of the crose in our forheads that vve may not be ashamed (as Ievves are) of Christs ignominy, & that vve may not blame or contemn it (as heretiks do) but rather honour the noble signe of the crose, vvhich hath the figure of the letre *Thau* the last of the hebrevv alphabet, signifying in latin *consummation*, according Christs last vvord in the crose, *al is performed*; & s. Chrysost. say: *al things necessary for our saluation are accomplished by the vertu & signe of the crose; therfor in administrating the sacraments alvvayes & in al vve make the signe of the crose*; s. Damasc. say: *the crose is giuen to vs in our forheads as*

Abbot. of Cluny say diuels & heretiks are agreed.

Esa. 28.

1. *Cor.* 1.

The last hebrevv Lettre Thau.

Chrys. ho. 55. *in Math.*

Damasc. l. 4. c. 12.

the circumcision to the Israelits; by the signe of the croſe Christiãs are distinguiſed from infidels; the croſe is the buckler & vveapõ against the diuel; it is the signe vvhich defendeth vs from the exterminatour, as vvhen the blood of the Lambe vvas put vpon the entring of the Israelits houſes; the Emperour Constantin obtained glorious victories by the signe of the croſe; is not the read croſe the ancient signe of England? briefly according s. Ierom: *in al dangers & againſt al tempeſts & tentations of Sathan th'only remedie is to arme our ſelues vvith the signe of the croſe.* Sith the vvorld vvas lightened by the croſe, vve ought to light tapers for honour of the holy croſe? Vigilance (or rather Dormitance) proudly ſcoffed at the deuotiõ of Catho. burning vvaxetapers in the Chu. at the graues & reliks of Saints; Beze his heire & ſucceſſour doth the ſam: Rainalds alſo ſcorneth ſuch, ſaying it is but a *shadovve of bolines.* The Fathers both greeks & latins do vvitnes the vſe of light in the Chu. holy ſcrip. ſay that the Chu. muſt alvvayes haue light: for God cõmanded Moiſes to make *a candleſtike for ſeuen Lampes to light continualy befor the propitiatory*; s. Iohn alſo ſpeakes of a ſeuenfold cãdleſtike for the light that muſt shine to al in Gods Chu. If God vvil hau the fire to burne alvvayes in his altar, vvhich vvas but a figure of our holy altar, much more should the fire be ſtil in the Chu. for the honour of God vvho is perſonaly preſent in our holy al-

Exod. 12

Iero. ep. ad Euſto.

Reſor. ſcorne the light of the Chu.

Light in the Chu.
Exod 25
Leu. 6.
Apo. 2.

tar: If torches & lights are caried for honoring of kings & Princes in this vvorld; vvhy should Refor. spurne at the tapers vvhich are lightened for honoring God & his Saints? it is the custome of heretiks to reprehend al vvhat they see done in Gods Chu. & vvhen they can not alleadge scrip. to proue vvhat they say, or make against vs, they seeke for som apparent reason to giu credit to their stinken breath. They say then against sumptuous Chu. ornaments, vesturs, & rich vessels, against garnishing of altars & burning vvaxe tapers, that it vvere better to help the poor: this is the murmure of Iudas & others against the pretious ointmēt shed vpon Christs head; yet Christ praised the fact & ansvvered to the murmure saying, *they should alvvayes hau poor to vvhom they may do good vvhen they please*; s. August. & s. Ierom say: *that Iudas murmured & vvas not pleased that the ointmēt perished; but Christ instructed & reprehended him, for albeit Christ had no more need of the ointmēt then the Martirs & Saints hau of lights; yet the deuotion of that vvoman vvas approued*; so also vvhy should not the faith of them vvho light tapers be revvarded & after s. Ierom say: *it is then for honour it is vsed & not for necessity*; Theophilac say, *vve must not vnder pretext of giuing to the poor contemne the honour of God & his Chu. for vvhat vve do & giu for orning & entertainement of Chu. is for Gods glory, & albeit God hath no need of such, yet it is to shevv our gratfulnese for the temporal be-*

Refor. murmure agaīst riches of the Chu.

They are confuted. Math. 26.

Aug. in Ps. 65. Ierom. contr. vigil.

Vvhat is giuen to the Chu. is for Gods glory. Theoph. in 26. Math.

nifices vvhich hau pleased God to beſtovv vpon vs; ſo ſay Dauid: *o Lord al things are thine, & vvhat vve receiued at thy hands, vve giu vnto thee* It is true that the too great curioſity & ſumptuouſnes of Chu. is not to be praiſed principally in time of dearth & vvhen the poor doth ſuffer; for in ſuch caſe it is more meritorious to help the poor vvho are the liuing temples of God, then to giu for the buildings & orning of material Chu. & then muſt be practiſed vvhat Chriſt ſay: *I vvil mercy & not ſacrifice*; bycauſe in neceſſity vvorkes of mercy are to be preferred befor oblation to Chu. s. Ambroſe in neceſſity did not ſpare for the poor the chalices & riches of the Chu. s. Auguſt. by his example ſay: *the Chu. hath temporal goods not for to make treaſurs, but for to be diſtributed & giuen for neceſſities of the poor*; s. Ierom ſay: *it is not honour but rather diſhonour for the Biſhop or Chu. man to amaſſe goods & enricken himſelf & to neglect the poor.* I vvould Refor. vvere ſo diligent & bold to taxe & reprehend the ſuperfluous & ſumptuous bankets, vaine & coſtly appareil, & the veſſels of gold & ſiluer, & other abundant curioſities among them (by vvhich God often is much offeded & the poor ſpoiled) as they are to blame the goods of the Chu. vvhich are for the dignity & honour of the diuin maieſty: & hath not Refor. in diuers places ſpoiled & rauished the rithes of the Chu. not to be giuen to the poor, but to their bellie vvhich is (as ſay s. Paul) their Para. 29

Vvhē is the poor holpen befor giuing to the Chu. Math. 9.

Aug. q. 12. c 2. aurum. Iero. ep. ad Nepo.

God? & marke that albeit al the Chu vvere ſpoiled of their goods & that al vvere emploied, not for the vvarres or other affaires, but for the vſe of the poor; yet among Chriſtians ther vvould be ſtil poor to vvhō the rich may do good vvhen they pleaſe to gaine the kingdom of heauen: they vvho giu novv to the Chu. are very rare, rather that vvhich vvas giuen & dedicated to God is novv rauished & takenavvay, & in many places the Chu. are ſo poor & ſo naked of veſtmens that they are no better orned vpon feſtiual dayes then ſimple vvorken dayes. Vve ſee novv that againſt Refor. babling & murmure of the riches of the Catho. Chu. the remedie is to ſprinkle & caſt holy vvater vpon them, of vvhich vvhen vve ſpeake, of neceſſity vve muſt make mention of the diuels; for holy vvater is made chiefly for expelling the diuels: vvherfor vvho makes part againſt holy vvater, maketh part vvith the diuel vvho hath for his aduocats the heretiks pleading his cauſe againſt holy vvater & the holy croſe, both vvhich the diuel & Refor. deteſteth aboue many other things among vs. Rainalds did not forget to recken holy vvater among *shadovves of holines*, adding *& a thouſand like toies*; thes nevv fellovves vvil hau nothing but vvhat is cō non, I ſpeake not of their vvomen, but of vvater vvhich is cōmon & prophan, as are many other things els among them. th' Apoſtle ſay: *vvhat ſoeuer is vvritten* to vvit, in the

Heretiks are the diuels laiours againſt holyvvater & he croſe

Rom. 15.

old lavv *ſerueth for our inſtruction*; it is vvri-
ten that the Prieſt of the lavv did giu
drinke of holy vvater to the vvomā vvho *Num. 5.*
vvas ſuſpected of adultery; ſuch vvater
vvas not cōmon, but holy: ther vvas a yet
in the lavv ordained many aſperſiōs vpon
the people of vvater & blood vvith ſom
ceremonies for their external purificatiō
the Catho. Chu. according thes figures
hath taken the vſe of holy vvater to ex-
citate the people to internal deuotion & *The ver-*
cōtrition, & to expel the crafts & deceits *tue of*
of Sathan by the vertu of Chriſts name *holy wa-*
& paſſion vvhich is reuerētly called vpon, *ter by*
vvhen the holy vvater is made vvith ſalt *Alexan.*
bleſſed. s. Alexander ſay: *vve bleſſe vvater* *ep. 1. ad*
vvith ſalt to the end that al vvho taketh it may *omn Ec-*
be purged & ſanctified & defended from inuiſi- *cleſ. this*
ble enemies; & vve command al Prieſts to make *Pope &*
it; for if the ashes of beaſtes did purify the *martir*
people; & if Eliſæus putting ſalt into the *lived ſo-*
vvaters did cure the ſterility of the vva- *me 1500*
ters, much more may vvater & ſalt con- *years*
ſecrated by diuin prayers, purge & ſancti- *paſt.*
fy the people & hau force againſt the ſte- *4. Reg. 2.*
rility of humā things & againſt the mali- *Tob. 6.*
ce & deceits of viſible & inuiſible enemies; *1. Reg.*
the liuers of the fish drive thavvay diuels; *Da-* *16.*
uids harp kept the euil ſpirit from Saul; & a *Aug. l.*
piece of holy earth ſaued a mans chāber *22. ciuit.*
(as ſay. s. Auguſt.) from infeſtation of di- *Iero. cōt.*
uels; s. Ierom ſay, *holy reliks tormenteth the* *vigil.*
diuels; Theodoret ſay: *the ſigne of the croſſe,* *Theod. l.*
the name of Ieſus, yea of s. Paul putteth the di- *3. hiſt.*
uels to flight; & vvhy may not holy vvater *Iulia.*
Act. 19.

bleſſed by Gods powver be able to drive avvay from vs the diuels trechery? if it be certen that the ſick vvas cured by touching Chriſts garment, vve ought to beleeue that our fragility may receiue health of body & ſoule by the elemẽts bleſſed & conſecrated in the vertu & name of Ieſus; by this vve ſee hovv ancient it is to vſe holy vvater in the Chu. & that it is an Apoſtolical tradition, as ſay. s. Baſile.

Baſil. l. 27. l. de ſp. Sanct.

Chriſt alſo bleſſed children putting his hands vpon them; & lifting vp his hands bleſſed his diſciples: therfor bleſſing is found in ſcrip. ſith then Refor. vvil hau no bleſſing of any creatures, they muſt cõſequently reiect al bleſſing of their childrẽ, al bleſſing & giuing God thanks befor & after meate; yet. s. Paul makes mention of Bleſſing & thanks giuing to God, being an anciẽt cuſtome alvvayes to bleſſe the table & meate not only to acknovvledg from vvhence vve hau our continual ſuſtenance, but alſo to bleſſe & ſanctify the meate it ſelf: vvhich bleſſing or grace is to be made & ſaid by the Prieſt, if he be preſent, rather then by any vulgar or other inferiour perſone both befor & after meate, & the vvord vvhich. s. Paul vſeth, ſignifieth in greeke both thãks & bleſſing the creatures. It is a Prieſtly prerogatiu & an act of ſuperiority to bleſſe; for. s. Paul ſay, it was a preeminẽce of Melchiſedec in that he bleſſed Abraham, s. Ierom blameth certen diacons for bleſſing the meate & the company in preſence of the Prieſt; he

Scrip. Mar. 10 Luc. 24. 1. Tim. 4

To bleſſe or ſay grace pertaine to Prieſts chiefly.

Bleſſing is an act of preeminence.

shevveth also the great courtesie of s. Paul the hermite & s. Anthony yeelding to one an other the preeminenc of blessing their poor dinner; & in this the dignity of Bishops & Priests is aboue any earthly Prince vvho can not blesse men or other creatures: let Refor. learne here, that as the order of the Seraphins is the suprem among the Angels; so the order of Bishops & Priesthood rightly consecrated is the suprem order among men: consider novv vvhat excellent honour is due to them, sith they are the Princes vvhom, God hath constituted in his Chu. vpon earth; none then ought to marueil that our auncitours hath so highly esteemed & sought for Bishops & other holy mens blessings, sith. s. Paul so recordeth the great mystery & grace therof. Abraham blessed his children; but that vvas in an inferiour sort, as did other Patriarks, & fathers doth asyet their children by their example. s. Paul expresly say: *that the creature of God is sanctified & made holy by the vvord of God & prayer*; that is, by benediciō & inuocation of our Lords holy name vpon them, specialy vvith the signe of the crose, as say. s. Chrysost. by vvhich Sathās povver vniustly vsurping vpon Gods creatures through mās sinn, & seeking deceitfully in or by them to hurt mans body or soule is expelled, & the creatures (as meate) purged & made holsome. s. August. shevveth at large the vvayes Sathan hath by meates & drinkes & other

Bishops are the Princes of Gods Chu.

1. Tim. 4

Chryſ. ho. 12.

Aug. l. 18. ciuit. c. 18.

vsual creatures to annoy men, albeit his povver be much leſe then it vvas before Chriſts Incarnatiõ; but ſtil much deſirous to moleſt the faithful by abuſing things moſt neer or neceſſary vnto them; the ſoueraign remedy vvherof, is this ſanctification of vvhich s. Paul ſpeaketh, pertaining not only to the cõmon bleſſing of meate but much more (as the greeke vvord importeth) to other more exact ſanctifying & higher applying of ſom creatures to holy myſteries in Gods Chu. therfor the Chu. vſeth at diuers times to bleſſe vvater, bread, ſalt, vvaxe, fire, palmes, ashes, oile, chriſme, & chiefly the bread & vvine in the high ſacrifice, al theſe ſanctified; & none of theſe ſanctifications can rightly be done (as ſay s. Auguſt.) vvithout the ſigne of the croſſe; & ſaith: *that the Catechumens & others (vvho vvere not admitted to the holy Sacram.) vvere ſanctified by the ſigne of the croſſe & by hallovved bread giuen to them, vvhich bread* (ſay s. Auguſt.) *vvas more holy then vſual bread.* It vvas the cõmon vſe in the primitiu Chu. to bleſſe loaues & ſend them for ſacred tokens from one Chriſtian to an other, & this not only among the ſimple, but alſo among the holieſt, learneſt & vviſeſt; ſo s. Pauline ſent hallovved bread to s. Auguſtin & to Alipius, & they to him againe, calling thẽ bleſſings; s. Ierom ſay that Princes & learned Biſhops, & others of al ſort, came to s. Hilarion for holy bread; the firſt Chriſtiãs cõmonly brought bread to the Prieſts to be hallovved; the fourth canõ of th'Apoſtles

Diuerſe things hallovved ſtil vvith ſigne of the croſſ Aug. tr. 118. in Ioa.

Ierom. in vit. Hilar.

maketh mẽtion of like bleſſings. It is not then men (as Reformers malitiouſly ſay) that make the vvater, bread or other creatures better, but God vvho by the prayer of mã vvho maketh the benedictiõ ſanctifieth the creatures, as the oblations & premices of the old lavv: do not s. Iames ſay that ſinnes are forgiuen by the vnction of holy oile? s. Gregory ſent cõmonly his bleſſing & pardon of ſinnes in & vvith ſuch tokens as vvere ſanctified by his bleſſing & touching of th'Apoſtles & Martirs reliks, as novv do his ſucceſſors in like hallovved remembrances: can any one marueil novv that Gods Chu. by this vvarrant of ſcrip. & the Apoſtles, & ſo lõg practiſe vſed of our firſt Fathers, doth bleſſe creatures for mans vſe & ſeruice of God? expelling by inuocation of Ieſus name Sathans povver from them, according the authority giuen by Chriſt to th'Apoſtles & to their lavvful ſucceſſors, ouer al diuels; & by prayer vvhich importeth (as ſay s. Paul) deſire of help, as it vvere by vertu of Ieſus to combate vvith the diuel, & ſo to expel him out of Gods creatures, vvhich is done by holy exorciſme alvvayes beginning: *our help in the name of our Lord*; as in bleſſing holy vvater & other creatures. s. Auguſt. ſpeaketh of childrens exorciſme befor baptiſme; Euſebe & Epiphan declareth the force of holy vvãter, & the vſe therof in hallouing th'idolators temples to be made he Chu. of Chriſt; the like hau ven. Be-

Iaco. 5.
Greg. l. 7. ep. 126.
Lavvful Paſtors expel the diuels.
Luc. 10.
Exorciſme.
Aug. l. 6. cõtr. Iul.
Euſeb. l. 5. c. 21.
Epiph.
30.

de in the historie of England. If vve vvil speake of ceremonies, God much esteemed (yea in the old lavv) them vvho kept the ceremonies, as vve see in scrip. Abraham, Noe & other Patriarks honored God not only in heart & interiour deuotion, but also by external ceremonies, as erecting altars for sacrifice vvhich God approued; the Israelits feighting gained vvhilst Moises holded vp his hands; Iosue by certen ceremonies ouercommeth the cities of Iericho & Hai. In the nevv lavv Christ also vseth ceremonies, putting his fingers into the eares of som sicke, touched others vvith his spittle, he looketh vp to heauen, & many more ceremonies he vsed yea & in his last supper; *the Apostles also did put their hands vpon Paule & Barnabas*, & vpon others vvho by that receiued the holy ghost: briefly the ceremonies vvhich are so long time obserued in the Chu. albeit they are not expressed in the scrip. yet it is certen they come from the institution of Christ, the Apostles, or their successors for the honour of God & instruction & spiritual profit of Christians: Vve hauing thes groundes of scrip. Fathers, & of antiquity, vve may cõtemn the foolish scoffing & blasphemies of Reform. against the practise of the Catho. Rom. Chu. vvho then reiects the ceremonies & obseruations of the Chu. declareth himself enemy of Gods honour, of al deuotiõ & of al obseruanc of religion. It is great presumption to reprone & cõtradict that

Ceremonies stil esteemed Ezech. 44.

Gen. 26.

Exo. 17. Iosu. 6. & 8.

Christ & the Apostles vsed ceremonies.

Act. 13.

by so

by ſo many ancient cuſtomes the Chu. keepeth & obſerueth, & as. s. Auguſtin ſay: *it is a moſt inſolent madneſe to diſpute vvhether that is to be done, vvhich is practiſed in the vvhol Chu. throughout the vvorld.* If you ſay that our bleſſing of creatures or ceremonies are like to coniuration of Nicromancy. I anſ. ther is great difference betvveen both: for in the ſanctifications & exorciſms of the Chu. the diuel is commaunded, forced, & torméted by prayer & Chriſts vvord; but in Nicromancy the diuel is pleaſed, honored, & conuenanted; therfor the firſt is godly & according holy ſcrip. but th'other is abominable & againſt holy ſcrip. Novv behold in this Looking glaſſe hovv you derogate to Gods glory & hovv greatly you are abuſed ſpurning & ſcoffing at the obſeruatiõs & ceremonies of the Catho. Rom. Chu. vvhich you cal *toies, shadovves of bolines & formality of deuotion*; but vvhat marueil is it that you ſpeake ſo? bycauſe *vvhat you do not underſtand you blaſpheme*, as ſay. s. Iude, & 2 Peter.

Aug. ep. 118.

Differẽce of exorciſme & Nicromancie.

Iud. v. 10. 2. Petr. 2.

CHAP. XXXXII.

Of prayers to the Saints.

IT is too vvel knovven that Sathan alvvayes hated God & his Saints, & ceaſeth not to make vvarre againſt them by the heretiks his inſtruments. The Manichæus, Euſtachians, & Vigilance repro-

Herctiks reproue

the honour of Saints.

Cal. 3. Inst. c. 20. n. 27

Aug. ser. 26. de sanct.

Aug. l. 20. c. 21. cōt. faust.

Latrie is due to God only

s. Aug. l. 21. c. 27. ciuit.

ued the inuocation & veneratiō of Saints. Caluin *calles Saints, hel spirits, beastes, & tormentors.* But more vvisely. s. Auguſt. ſay: *vvhoſoeuer honoreth the Martirs, he honoreth Christ, & vvho cōtemneth the Saints, contemneth Christ.* Refor. not only do reproue prayers made to Saints, but alſo eſteeme it an hainous iniquity & condemne this our godly cuſtome of idolatry & ſuperſtition. s. Auguſt. making diſtinction betvvene God & the Saints ſay: *vvho is the Bishop or Priest ſtanding at the altar (albeit neer to the Saints bodies) that euer ſaid, vve do ſacrifice to thee Peter, Paul, or Cyprian? that vvhich vve offer is preſented to God vvho hau crovvned the Martyrs & Saints*; he addeth *the vvorship called in greeke (Latrie) being proper only to God, vve do not attribute it to the Saints, neither is it to be giuen to any other but only to God*; vvhen vve pray to God vve ſay, *Lord hau mercy vpon vs*; vve ſay not ſo to the Saints; but, *holy Saints pray for vs*; vvhich is a māner of prayer farr different from the former. s. Auguſt. ſay: *the vvord (Saints of God be mindful of me) is ordinarily in the mouth of a Christian*; the honour vve giu to the King is farr differēt from the honour vve giu to other men; ſo the honour vve giu to the Saints is farr inferiour to the honour vve giu to God: this is it vve ſay daily to Refor. vvho they cal vs Idolators for honoring the Saints, but Refor. hath their eares perced & obſtinacy vvil not permit them to giue eare to reaſon or good. That th'Angels & Saints are Mediators & doth pray

vs, it is manifest by scrip. th'Angel said: *O Lord of hostes, how long wilt thou not hau mercy vpon Ierusalem & the cities of Iuda?* & the Angel said to Tobie: *I offered thy prayer to God.* 2. Iohn say: *the smoke of the incense which is the prayers of the Saints ascended from the hand of th' Angel befor God;* & Onias say: *that Ieremie prayeth much for the people & for the holy citie;* vpon this Origen say: *it appeareth that Saints departed from this life, haue care of the people, as is said of Ieremie many years after his death;* the damned rich in hel praied for his brethrē vpon earth, & may not Saints vvho hau greater charity, pray God for vs? 2. Peter say: *I will endeuour after my death that you may often remember thes things*; meaning that as during his life he vvould not omit to put them in memory of the things he taught them, so after his death he vvould not faile to endeuour that they may be mindful of the sam; signifying that his care ouer them should not cease by death, & that by his intercession befor God after his departure, he vvould do the sam for them, vvhat he did befor in his life preaching & teachings vvhich place declares manifestly that Saints hau care & doth pray for them vvho liueth vpon earth. 2. Hilaire say: *Gods nature need not the intercession of Angels, but our infirmity hath need of it*; 2. Ierom & Gregory do gather that *Moises & Samuel after their death praied for the people, for to this end they stood befor God; not standing as beasts but as Mediators & intercessors*: albeit God

The Saints prayers. *Zacha. 1.* *Tob. 12.* *Apoc., 8.* *2. Macha. 15.* *Orig. to. 8 in Ion.* *Luc. 16.* *2. Petr. 1* *Hilar. in Pſ. 129.* *Ierom. in 15. Iere.* *Greg. l. 9. c. 12. moral.*

be of sufficient powver to heare & assist vs vvithout the prayers of Saints, yet their intercessions are agreable to him; for scrip. say plainly that Moises & others hath bene intercessors betvveen God & the people. It pleased God to giu the lavv by Moises, & to do many things by his Angels tovvards Abrahã, Isaac, Iacob, Loth & others; by his Angel he deliuered his people out of Egipt, he destroied Sodome & the armie of the Assirians; by his Angels he do gouern prouinces & countries: if the *Saints shalbe equal to the Angels* (as Christ say) yea in degree of blise many Saints of great merite vvilbe aboue diuerse Angels, as s. Iohn Baptist, th'Apostles, & chiefly the most blessed Virgin Marie aboue al the orders of th'Angels in dignity & blise; & no marueil, human nature by Christ being so highly exalted aboue al celestial spirits; vvhy then may not the Saints be intercessors to God for vs? Refor. bost much of scrip. yet they can not alleage any text of scrip. vvhich say that th'Angels & Saints are not mediators or doth not pray God for vs: neither can they proue by scrip. that vve do ill praying the Saints to pray to God for vs. Refor. calling vs Idolators & saying vve honour the Saints as Gods, is a malitious calumnie vvithout any fundation; it may be vvel said of Refor. that they adore & honour their phantasies & their bellies more then God. The Catho. Chu. did neuer hold the Saints for Gods, neither

Matth. 22.

Dignity of Saints

Refor. can proue nothing against our honoring of Saints.

The Chu hold not Saints as Gods.

do honour them as Gods, nor offereth sacrifice to them, nor giu to them the honour due to the soueraign maiesty of God; but she honoreth the Saints as seruāts of God, calling them by this litle, & she doth nothing in this but vvhat is according God, & vvel founded in scrip. for God honoreth his Saints, & esteem as his ovvn the honour or dishonour done vnto them; so he saith to Samuel: *they who reiected thee, hath not reiected thee but me*; Christ saith to the Apostles: *who contemne you, contemneth me*; if it vvas Christs pleasure that the Apostles should be honored being as yet mortal men, is it against his vvil to honour them being novv by him honored & crovvned vvith eternal glory in heauē? vvhen God in earth maketh miracles at their reliks & monumēts, healing the sick, making the blind to see, the lame to vvalke, as experience of infinite effects hau shevven, & as s. August. of purpose & thousand histories do vvitnese; hovv can Refor. say that honoring the Saints is idolatry a sinn vvhich God vvholy detesteth? if you cal the honour done to Saints idolatry; do you not make God idolatour vvho doth honour them? albeit the Sainrs hath receiued the revvard of their good vvorks, & are not in state of meriting for themselues, yet in this life they merited to be able after their death to help those vvho requires them: as a noble man for his good seruice done to the king, hauing after gotten honour in the court, may mo-

Honour of Saints is honour of God, so the dishonour. 1. Reg. 8. Luc. 10.

Aug. l. 22. c. 8. ciuit.

re freely & easily requeſt the kings fauour for his friends; ſo the Saints vvhoſe ſoules novv, after al their paines taken for God & his ſeruice, being glorious in heauen may vvith greater aſſurãce pray God to graũt to vs our iuſt deſires: vvhat marueil of this? ſith the Saints are greatly vnited to Chriſt, vvho ſay: *I ame the vine, you are the branches*; & ſaith to his Father: *I hau giuen to them the glory vvhich thou gauſt me, that they may be one, as vve are one; I in thẽ, & thou in me, that they may be conſummated in one*, that is, perfectly vnited to vs, becauſe the vvil of the Saints is not only vnited to God, but alſo they hau a natural vnion to God by grace; of vvhich ſay. s. Peter: *being made participant of the diuin nature*. God alſo vvitneſeth that the good ſeruice & vertuous life of iuſt men departed this life may profite vs, for he ſaith to Iſaac: *I vvil multiply & bleſſe thy ſeed bycauſe thy father Abraham vvas obedient to me*; & he ſaith to Salomon: *I vvil not deuide thy kingdome in thy daies for lou of thy father Dauid*; novv Abraham & Dauid vvere dead, vvhẽ God ſaid theſe vvords; s. Chryſoſtom ſay: *holy Dauid not only vvhen he vvas in this life pleaſed God, but alſo after his death vvas foond to hau done great conſolation ta the liuing, the merits of Dauid had vigour & force after his death: it is a marueilous & vnſpeakable bounty of God that a mã dead is the patron for the liuing*; & ſaith: *the bounty of God is ſo great that oftẽ he ſaueth many ſinners for lou & fauour of ſeaue iuſt men*; & *in caſe ther are not iuſt men in*

Vnion of Saints vvith Chriſt. Ioa. 15. & 17.

2 Petr 1

Gen. 26.

3. Reg. 11

Chryſo. 2. in Pſ. 50. & ho 42. in Gene.

this life vvho deſerueth to obtaine fauour for ſinners, ſuch is the infinit bounty of God, that for the vertu & merits of the dead, he vvil hau pittie & care of the liuing, therfor ſaith; I vvil defend this citie for the lou of my ſelf & of Dauid my ſeruant. Vve do not ill then to pray the Saints vvho are ſuch great friends & ſeruants of God; for Oſee ſaith: *Iacob made ſupplication to th'Angel; & Iacob prayeth the Angel vvho deliuered him from al euils, to bleſſe Ioſephs children;* Refor. cal in their canticle *to Ananias, Azarias & Miſael, praiſe ye the Lord,* vvhich is a prayer to the Saints. Tobie ſay: *the Angel of God keep you company;* vvher God & his Angel are prayed together; So. 2. Iohn for the Chriſtians in Aſia, not only of God & Chriſt, but alſo *of th'Angels asketh peace & grace;* th'Apoſtolical counſel ſay: *it is ſeen to th'holy ghoſt & to vs;* therfor in praying vve may ioyne God & his Saints; good people ſay: *God & you, God & our lady, Chriſt & S. Iohn,* vve cõfeſſe to God & to Peter & Paul, God & Gedeon, the ſvvord of God & Gedeon, God & Moiſes, God & his Angels; al thes beig partly ſcrip. partly like to ſpeeches of ſcrip. vvhich derogates nothing to Gods honour, neither are they ſuperſtitions (as foolishly you thinke) Moiſes alſo prayeth: *remember Abraham, Iſaac, & Iſrael thy ſeruãts;* he prayeth God by mediation of the holy Patriarks; 2. Auguſt. & Theodoret vpon this place ſay: *Moiſes not thinking himſelf alone ſufficient to appeaſe God, addeth th'interceſſion of th'holy Patriarks;* ſo may vve pray

Oſe. 12.
Gen. 48
Tob. 5.
Apo. 1.
Act. 15.
Iud. 7.
Exod. 14
1. *Tim.* 5.
Exod. 32
Aug. 9. 149.
Theod. 9. 67.

God to fauour vs by the merits of our moſt B. Lady, of s. Iohn Baptiſt & th'Apoſtles. s. Chryſoſtom ſay: *it vs hau recourſe to the prayers of the Saints, but in ſuch ſort that vve do not our ſelues neglect to do vvel; & ſaith: the prayers of Saints hath great vertu & force for vs tovvards God, if in caſt by penance & good vvorks vve do ask vvith the Saints;* th'Apoſtle vvithout iniurie to God calles his diſciples: *his hope, ioy & glory,* & may not vve name the moſt B.V. Marie & other Saints, *our hope* for the ſpecial confidence vve hau in their prayers? no man muſt admire that vve take for interceſſors ſom Saints for one thing, & other Saints for an other thing, bycauſe ſcrip. ſay that God deuideth his gifts & graces to diuers perſones; ſo ſay. s. Paul: *the manifeſtation of the ſpirit is giuen to euery one for to profite, for to one is giuen the ſpeech of vviſdom by the ſpirit, to an other the ſpeech of knovvledg by the ſame ſpirit, to an other the faith in the ſame ſpirit, to an other the gift of health, to an other th'operation of vertues, to an other prophecy, to an other diſcretion of ſpirits, to an other diuerſities of languages, to an other interpretation of vvords, all thes are done by th'one & ſelf ſam ſpirit of God, vvho diſtribut his gifts diuerſly to his Saints for the profite of others.* God vvil hau vs then to han recourſe vnto diuers Saints for diuers things, & to ask the help of counſel of them vvho hath the gift of vviſdom; & to ask health of them vvho hath the gift of curing, & ſo of the reſt: as in natufe God made diuers plates & trees,

Chryſ ho. 44. in gen. & ho. 5. in Matth.

1. Theſſ. 2.

Recourſe to diuers Saints bycauſe Gods gifts are giuen to ſum diuerſe.

1. Cor. 12.

to take from them diuers sort of fruits; so God hauing endued his seruants vvith diuers vertues, vvil hau vs to aske of eeh of them, that vvhich he gaue to them, to be distributed for the profite of the members of his body the Chu. If God hath giuen to. s. George the gift of force & courage, the soldiour doth not bad to take. s. George for his patron, praying him that by his intercession & example he may be valiant & courageous to feight against the enemies of God; if God gaue to. s. Nicolas & to. s. Catherine the gift of learning, the purity of life & other vertues; a scholer or other Christian doth vvel to pray them daily for obtaining of God such vertues; if God gaue to. s. Sebastian the gift of healing the plague; to. s. Apollonie of curing the paine of teeth; to. s. Margarite of helping vvomen for deliuering of their fruit; is it idolatry to pray them for obtaining of God help & health? God hath giuen to euery man a good Angel to keep him; do I ill to pray my Angel to keep me & to help me to do vvhat God vvil haue me to do? In al this vve do vvhat scrip. & the bounty of God teacheth vs, & vve praise God in his Saints; & you ought not calumny the Catho. Chu. but rather acknovvledg & admire the great iustice, liberality, & mercy of our Lord honoring so his Saints, vvho are not adored as Gods, but as seruants of God. Dauid saith of them: *o God, thy friends are very much honored*, yea he calles them Gods: *I haue said, ye*

One gift giuen to s. George.

an other to s. Nicolas.

s. Cather.

To s. Sebastian, to s. Apolony.

To s. Margerit.

Ps. 138.

Ps. 81.

Doct. Theod. l. 8. ad grae. affect. Aug. ser. 1. de Pet. & Paul. 2. Thess. 1. Act. 5 & 6. 19. Ierom. in vit. Hil.

are Gods, & al childrē of the most high; Theodoret say: *we honour the Saints as great friends of God.* s. August. say that the honour vvhich God hath done to his Saints, is much more then euer vvas the honour of the false gods saying: *shouv me that in Rome the temple of Romulus vvas euer in such honour, as is nouv in Rome the venerable memory of Peter*, & to th'end you may knovv that this honour of Saints is not against the honour of God, but rather pertaining to God, he addeth: *& vvho is honored in Peter, but he vvho hath suffered death for vs?* he saith then that God is honored in his Saints; as. s. Paul say: *God shalbe glorified in his Saints*, that is, by the ineffable honour & exaltation of them, God shalbe honored, as nouv he is by the honour vvhich the Catho. Chu. doth to them, not diminishing Christs glory (as you imagin) but exceedingly augmenting the same, as it is an honour for a Prince that his Page or seruant can pleasure others; so it is the honour of God that his seruants the saints are able to gratify & pleasure vs. God hath shevven the honour of his Saints by diuers miracles, as vvhen the shadovv of s. Peter, the napkins of. s. Paul, & reliks of Saints could vvorke the health of sick & do other vvonders; yea the name of. s. Paul & of Hilarion (as say. s. Ierom) did expel & torment the diuels; this is mighty honour vvhich God doth to his Saints, that not only himself, but also his seruāts to be able to do such marueils & to be

ſtronger them any diuel in hel. No man knovveth the invvard cogitations of an other, yet God ſomtimes by ſpecial grace gaue to Prophets & Saints to knovv the ſecrets of men; ſo. 5. Peter did knovv the deceit of Ananias, & Eliſeus his ſeruants bribery in his abſence, & vvhat vvas done in the king of Siries chamber; Samuel knevv al that vvas in Sauls heart; Daniel declared the hidden dreame of Nabuchodonoſor; 5. Steevven did ſee from earth to heauen, beſydes vvhat many other holy men did knovv, that vvas hidded from the ſight of mẽ; if ſuch could be done in earth vvhy not in heauen? This may ſerue for Refor. asking hovv can the Saints in heauen knovv our prayers & deſires? & as Caluin blaſphem, asking *vvhether their eares are ſo long to heare ſo farr of?* meaſuring vvickedly th'intelligence of Saints by mortal mens corporal manner of vttering conceits one to an other; vvhich vvas not done by Abraham nor by the damned rich (vvho vvere farr diſtant both by place & condition) vvith corporal inſtruments of tongue & eares; though for the better expreſſing of the damneds caſe, Chriſt vouchſaued to vtter it in tearmes agreeing to our capacity. God giueth to Angels & Saints (ſo farr as is conuenient to our neceſſities & their heauenly glory) to knovv both our vocal prayers & alſo our invvard repentance; for Chriſt ſay: *th'Angels in heauen doth reioice at euery ſinners cõ-* [illegible] knovv then & hau care of vs,

Act. 5. *4. Reg. 5.* *1. Reg. 9.* *Dan. 4.* *Act. 7.* *Luc. 16.* *Luc. 15.*

yea our hearts & inwvard repentance are open to them; they may then heare our prayers: & betvveen Angels & the blessed soules of Saints ther is no difference in this case, the one being as highly exalted as the other & as neer to God in vvhō & by vvhom only they see & knovv our affaires; & as the Angels, so also the Saints are present at the affaires of men vpon earth; as Moises & Elias vvere present vvith Christ vpon the holy mount. s. August. expresly say that *Saints do pray for vs, & the Bishops & Pastors for the people*; & saith: *marke the scrip. & you shal find that the Apostles prayed for the people, & againe desired the people to pray for them; so the head did pray for al, & the members one for an other*; & lest heretiks should say to be difference betvvene the liuing & the dead in this case; he addeth: *our Lord Iesus Christ do yet make intercession for vs, al the Martyrs vvho are vvith him prayeth for vs, neither vvil their intercession cease, vntil vve cease our gronings*; In this sense vvhosoeuer prayeth for vs, is our aduocate; so Bishops (according s. August.) are the peoples aduocats vvhen they giu them their blessing; so also vve cal our most B. Lady our aduocate; s. Irenee say: *th'obedient Virgin Marie is made the aduocate of the disobedient virgin Eue*; this is not iniurious to Christ vvho say: *th'Angels are deputed for the protection* (that is, aduocation) *of infants befor Gods face*; & scrip. often say the sam; & this not only Catho. but also Protestants in their seruice [illegible]

Math. 17.

Aug. tr. 1. in ep. Ioa. & in ps. 85.

Iré. l. 3. Angels our protectors. Math. 18. Gen. 48. Tob. 5. & 12. Dan. 10.

& in

& in the collect of Michelmas day profesſe & pray for the ſam protection or aduocation of Angels, & defend the ſam againſt their younger brethren the Puritans. The faith of Gods Chu. vvas alvvayes, that euery mā from his birth hath a Gardien Angel to keep & help him al the time of this life, by giuing to man internal good inſpirations to liu vvel, & do not depart from mā vntil after his death, vvhen he ſeeth his client to be either of the roprobat or of th'elected: of ſuch Angels Chriſt teacheth *that none muſt cōtemne litle children bycauſe their Angels ſeeth the face of God*; vpon this. s. Ierom ſay: *great is the dignity of ſoulz, euery perſone hauing an Angel deputed for his ſauegard from the day of his natiuity*; the primitiue Chriſtians not eſteeming. s. Peter (vvho ſtood at the doore) to hau eſcaped out of the priſon, they ſaid, *that it vvas his Angel*, & not Peter; this is then the faith of Gods Chu. that euery man hath his Gardien Angel. s. Auguſt. ſay: *the holy Angels do help vs vvithout difficulty, bycauſe vvith their ſpiritual motions (pure & free) they do not labour or trauel*; & againe ſay: *the Angels vvaite vpon vs pilgrimes, & by the precept of God, do help vs*; this shevveth that vve may pray to th'Angels & Saints. Refor. ſay vve muſt only pray to God, & that Chriſt is *is th'one mediatour* betvveen God & man; Rainalds ſaying: *Chriſts mediation is more then ſufficient to ſaue vs*, he meaneth that vve muſt hau no other Mediatour then Chriſt. I anſ. if God muſt only

Gardien Angels.

Math. 18.

Ierom. l. 3. in Math.

Act. 12.

Aug. l. 12 c. 31. ciuit. & in pſ. 62.

be prayed, Refor. doth ill to pray for one an other; the vvord *only* excludeth as vvel them vvho are in earth, as them vvho are in heauen; neither can Refor. shevv any place of scrip. that say, vve must only pray to God; neither do they vnderstand. 1. Paul saying: *one Mediatour*; for this vvord *one* do not signify (one only) but (the first) so in genesis, *one day* that is, *the first*, for after ther are named six daies; & *Magdalen came to the monument, one of the Sabboths*; that is, the first day after the Sabboth: so Christ is the first Mediatour & principal in dignity & ouer al others: yea if 1. Paul had said, only mediatour, that is of redemption, not of intercession; albeit Christ is the principal. Refor. then blindly charge vs vvith making more Mediators then one in that vve pray the Saints to be our intercessours befor God; & Refor. thinke too base of Christs mediation, if they imagin this to be his only prerogatiue, to pray for vs, vvhich is our māner prayig the Saints, & vvhich is so inferiour to the singular mediation of Christ, that no Catho. euer can or dare speake so basely to Christ, as to desire him to pray for vs; but vve say, *Lord haue mercy vpon vs, Christ haue mercy vpon us*; & not, Christ pray for vs, as vve say to Saints; therfor to pray the Saints in the manner that the Catho. Chu. doth, can not make thē our Mediatours as Christ is, vvhom vve must not cal vpon in that sort; & as vvel vve make men liuing our mediators (by Refor. gloses) vvhen vve desire their prayers, as the departed Saints;

One Mediator. 1. *Tim.* 1.

Gen. 1.

Ioa. 20.

according Refor. 2. Paul derogated to Christs mediation, saying so often: *pray for vs brethren*, &c. 3. Iames saying: *pray for one an other that ye may be saued*. Refor. do not know what it is to be a Mediatour in the sense properly & only attributed to Christ; for to be thus a Mediatour, is by nature to be truly both God & man, to be that one eternal Priest & redeemer who by his sacrifice & death vpon the crosse hath reconciled vs to God, & payed his blood as a ful & sufficient ransom for al our sinnes, himself without need of any redemption, neuer subiect to possibility of sinning, & to be the singular aduocat & patron of mankind, who by himself only & by his own merits procure al grace & mercy to men without the assistance of mā or Angel, but in his own name & right dealeth in our causes befor God none giuing any grace or force to his prayers, but he to al; none asking or obtaining grace in this life or glory in the next but by him: in this sort (as truly say. 3. Augustī.) neither Peter, nor Paul, neither our B. Lady, or any creature can be our Mediatour. 1. Iohn say: *we hau an Aduocate towards the Father*, to wit, *Iesus Christ the iust*; because the office of an Aduocate is in euery condition more proper & excellent agreeing to Iesus thē to any Angel, Saint, or man; albeit thes also are rightly so called without al derogation to Christs aduocation; for to Christ only pertaines to procure vs mercy bef or Gods face by the

1. *Thes* 5
Iacob. 5.

Howe Christ the one & singular Mediatour.

Howe Christ our only aduocate 1. *Ioa.* 2.

general ransom & price of his blood for our deliuerance; *he being th'oblation for our sinnes, & not for ours only, but for al the sinnes of the vvhol vvorld*, as say s. Iohn. In this manner Iesus is our only Aduocate, bycause he is out only Redeemer vvho ask al things immediatly by his ovvn merits; but Angels, Saints or others dealing vvith God for vs, are called our secundary aduocats, vvho neuer ask nor obtaine any thing for vs but by Christ our Lord, Aduocate, & Redeemer: the Apostles are said as Christ to be the fundation of the Chu. Christ being the first & principal, th'Apostles & Prophets the second; & Christ saith: *I amt the light of the vvorld*, & yet saith to the Apostles vvithout derogation to his glory: *ye are the light of the vvorld*; th'Apostles & Saints shal sit in iudgmēt vvith Christ vvithout derogating to his prerogatiue; so our prayers to Saints & their mediation for vs is not iniurious to God, nor preiudicial to Christs merits or satisfactions, let Rainalds storme as he please. Albeit the vvord *Mediatour* in that singular sense proper to Christ, agreeth to no creature in heauē or earth; yet takē in more large sort by vse of scri. & vulgar speech, not only Saints, but also good men liuing, praying & helping vs in vvay of saluation, may & are rightly called *Mediateurs*; so Moises, Ieremie, th'Apostles, Priests & others are Mediators; & to denie this, is to reprehend God vvho constituted Moises, Aaron & others to be

Saints are our second aduocats

Eph. 2.

Ioa. 8.

Math. 5. & c. 19.

Many Mediators & Sauiours in scrip.

Mediators betvvene him & his people; yea & is to blame God for commanding the three friends of Iob to goe to Iob that he should pray for them; by this & other places cited befor, scrip. doth vvarrant vs to pray Saints & good people liuing in this life. If the name *Sauiour* be giuen in scrip. to men vvithout derogation to Christ, vvho is in a more excellent & incomparable manner th'only Sauiour of the vvorld; vvhat can Refor. say, vvhy ther may not be many Mediators in an inferiour degree to th'only & singular Mediatour? s. Bernard say: *vve hau need of a Mediatour to Christ the Mediatour, & ther is none more for our profite then our most B. V. Marie*; the like say. s. Basile: thus did & beleeued al the holy Fathers most agreably to holy scrip. & thus must al Catho. do, let Refor. be euer so importunate & vvilfully blind in those things. Refor. obiect Ieremie saying: *cursed is he vvho trusteth in man & putteth flesh for his strength*. I ans. Refor. shevveth their malice, not reciting the vvhol sentence, leauing forth: *& vvhose heart departeth from God*: he then vvho leaueth God & mistrust of Gods help & putteth his last end in mā or in any other creature, such one is cursed as say the Prophet; but he vvho principally putteth his trust in God, & after in any creature, such one do not mistrust or leaue God, by th'example of s. Paul saying: *hauing trust in you al*; & after say: *I reioyce that in al things I trust in you*, of vvhich trust & confidence

Ber. ser. sig. mag.

Bas. in Iulia.

Mistrusting of God.

Iere. 17.

Trust in God & Saints.

2. Cor. 2. & c. 7.

he often maketh mention, bycause he knevv the efficacy of other mens prayers, & that the help of their prayers vvas nothing derogatory to the office of Christs Mediation for him, nor to the hope he had in God, therfor he craued his disciples aide here in, as a succour for himself in the sight of God: by vvhat scrip. then can Refor. say that prayers to Saints are iniurious to Christ, or not to stand vvith the trust vve hau in him, as if it vvere more dishonour to God to vse the help of Saints in heauen, then of sinners in earth; or that the prayers of thes our fellovves beneath, vvere more auailable then the prayers of them vvho are aboue in the glorious sight of God: Refor. then mistrust of Christs mediation vvhen they pray for one an other. Although vve are not cõstrained by any precept to pray for the dead, or to the Saints; yet vve see it to the ancient doct. of the Fathers & practise of Gods Chu. Refor. proceed stil as though nothing should be done but vvhat is cõmanded; the Catho. Chu. do not cõmand to pray to Saints, but in as much as vve are bound to heare the Chu. vnder paine to be holden as Payans, in that she hath rightly & by Gods authority established solemnities, festual dayes, memories, & ordained publik prayer to the Saints, of vvhich vve are al bound to participate; but to constraine any one to pray to our B. Lady rather then to Christ, or to pray. s. Peter or any other Saint rather

None bound to pray the Saints rather then God

then God himself, that vvas neuer said or vvritten by any Catho. Refor. to prone that the dead heare not our prayers, bring certen places of th'old testament, vvhich make nothing to the purpose: for vvhether they vvho vvere in Lymbe or in hel did not knovv vvhat passed in earth, it maketh not against vs, bycause vve speake of Christian Saints vvho are in heauen. Vve see novv how Refor. contemn God & his Saints, yea & their images as presently shal appeare.

CHAP. XXXIII.

Of Images.

REfor. hath recalled from hell the heresy of the Iconoclasts, of Manicheas & Arrias vvho vvere condemned by Gods Chu. Refor. should knovv that an image is a thing vvhich induceth our cogitation vnto an other thing; & in this is a likneſe, therfor vve say, a mans image is like to himself: so al corporal things may haue external images; ther may be also internal images vvhich men make in their imaginations; for man may represente in his thought spiritual things, excepting only that he can not represent or imagin th'image of God: & not only things permanent may haue images & pictures, but also transitory things, as a stageplay, a battaile, a sacrifice: so S. Paul calles th'oblations of th'old law shadowes & figures; that

What is an image.

is, images) it is not then the matter, but the representation that is & maketh the image: therfor th'image & the thing represented are cõsidered togither as one thig: by this appeares that righaly Gods Chu. hath kept the vse of images from th'Apostles time; neither can this bring any harme, being profitable in it self; sith by godly images of Christ & his Saints put vp for ornamẽt in our Chu. not only they are for th'honour of Christ & his Saints, causing vs to remember their vvorthy actions, but also sueh images do often incitate men to imitation of sueh. God do vvarrant vs in putting vp of images, for he commanded Moises to set vp an image, to vvit, the brasen serpent in the desert, that th'Israelits looking vp vpon it, might be healed & saued from the fiue serpents that bited & killed them. The figure is alvvayes of lesse esteeme then the thing figurated; so Moises the figure of Christ, is of lesse esteeme then Christ, so the Manna & Paschal Lãbe of lesse esteeme then the Eucharisty (but not of lesse esteeme then mere bread & vvine of Resor. Gene) & the circuncision lesse then our baptisme; therfor if the brasen serpent vvas so honored being but a figure of Christ, much more th'image of Christ is to be honored, vvhich is not of lesse esteeme then vvas the brasen serpent obscurly representing Christ: ther is no vvise man vvho doubt of this: yea the brasen serpent had not bene honored if it had

Putting vp of images.

The brasen serpent. Num. 21

The figure lesse then the thing figurated.

not bene the figure of Christs image, neither had it cured them that vvere biten by the serpents, but by vertu of Christ vvho healeth them that are biten by the diuel. The vse of images in Gods Chu. is proued by scrip. by tradition & custom of the Chu. as Fathers, Counsels & histories do largly declare, to vvhich if Refor. gaue credit, they vvould neuer oppose theselues: but heretiks & diuels agreeing togither do not desire to hau images for remembrance of the glorious actions of Christ & his Saints; therfor Refor. make vvarre not only against God & his Saints but also against their images, vvhich they endeuour by vvhat meanes they may, to abolish & extirpate. Caluin stormes at the mention of images & Refor. esteem more honorable to hau in their houses, chambers, & closets the images of Ministers, vvomen, drounkards, & such like mounsters then to hau the images of Christ or his Saints: yea in Holland, Zeland, & Geneue thes is scarce a house or Chamber that is not orned vvith ribaudrous, vaine, vilaine, & abominable pictures & paintings. Here must appeare the ignorance or rather the malice of Refor. calling vs Idolatours; the vvord *Idolatria* is compounded of *Latria & idolum*, that is, giuing Latria or Gods honour to an Idol: th'honour vve giu to images is not Latria, & our images are not idols; if idolatry consisted in external actions, you cō-mit often idolatry befor kings & Princes

Cal. 1. & 4. Inst. c. 9. n. 9. Refor. esteeme drounkards images more thē Christ or his Saints.

Idolatrie is

not chefly in external actions.

in vvhos presence you are bare headed, & vvho courbeth, kneeleth, or kisse Princes appareil, or vvorship their chairs, chambers; & vvhat pertaines to their persones: vvil you say it vvas idolatry of Abraham, Loth, Iosue, Gedeon & Daniel falling dovvn prostrate befor Angels? & vvhich is more to see men doing often the like befor mortal men as themselues; so Saul befor Samuel, Nathan bovving befor Dauid, Iudith adoreth Holofernes, & Iacob seuen times cõming to his brother Esau, Moises bovveth dovvn befor Iethro, Abraham befor the children of Heth albeit they vvere infidels, & Dauid befor his great friend Ionathas; yet in al thes places is the vvord *adoring*, bycause it is taken largly for al sort of honour reuerence, as Luther noteth: hereby you see that cappíng, kneeling, bovving dovvn, & such like actiõs are not alvvayes of suprem adoration: it is then the heart that must principally rule & dire& our vvorshipping & adorations. Refor. of ill conscience translate the vvord *Idol*, vnto *image*; & this of purpose to seduce the simple, & to pervade that vvhat is said in scrip. against idols, is meant of pictures, images & sacred memories of Christ & his Saints.

Luth. præfa. feſti. Epiph.

Refor. translat. idol for image.

Conc. Nic. act. 4.

Against such Seductors th'holy counsel of Nice declareth, *anathem to al them that bring the places of scrip. touching idols against the venerable images*; & saith *anathem to al them that say the venerable images are idols, & also to al that say Christians adore images*, &

Gods. Surely idol & image are fart different, yea as much as very nothing & a thing extant; for. 1. Paul say: *an idol is nothing*, that is, an idol is only imaginary & do represent that vvhich is not; but an image is a thing that do represent a substance vvhich is existant: albeit an idol be made of gold, siluer, or other matter, yet it is nothing in as much as it representes a false deitie vvhich is not extant; the great dragon vvhich the Babilonias adored vvas an idol, & the Cherubins in Salomons temple vvere images, not idols; the Kings face in his coine or put other vvher, as Cæsars face in the coine that Christ called for, is an image, but not an idol; Refor dare not translate the text thus; vvhose Idol is this superscription? nor dare they cal the kings image, the idol of the king; nor Christ the idol of his father; nor the vvoman the idol of man: nor man the idol of God: al vvhich are said in scri. *Images*, & so truly they are, & not idols: this shevveth that *idol* & *image* are different, & conuinceth you of false translation of scrip. vvhilst you confound thes tvvo vvords, as if they had bene al one. Rainalds say, *we teach men to worship stocks & stones vvith th' honour due to God*, this calumnie (I say) proceeds of his ignorãce & is vvithout any fundation: for as the Catho. Chu. do not hold the Saints for Gods, much lesse do she honour their images as Gods: but she reuerence th' images of Christ & his Saints as representing

1. Cor. 8. *Idol & image differres*

Dan. 14.

Math. 22.

Refor. abuse holy scrip.

Rainalds calumnie.

their persones: & she doth nothing in this but vvhat is according God, the scrip. Fathers & antiquity: for if God by holy images hath made miracles, he hath sufficiétly vvitneséd that they are not idols: therfor you are calumniatours in giuing to reuerend images that name: for idol represents a false deitie, that is, a nothing: but images of the Saints representes the seruants of the true Deitie; vvhy then do you cal thé idols? cal the images of Calueniſts, idols; & cal Beze a maker of idols, vvho made a book containing images of men, vvhom he calles illusters: burne your bibles vvher ther are grauen images, not of Saints but of vvicked & cursed persones: for albeit you do not adore them, yet you place them honorably in your secret closets & chambers, so honoring them (according your o vvn doct.) you are idolatours: if you do not esteeme your images to be idols; vvhy do you put ours in the nũber of idols? is it bycause they pertaine to the Saints, & that they are a lesson to our eies & to our memory, excitting vs to cõsideration of heauenly things & putting vs in remembrance of fauours receiued from heauen? or bycause they excitate vs to the loue of God & of Christian vertu? or bycause God makes them honorable? the image of Christ, set vp by the vvomã vvho vvas cured of hir bloody issue by touching the skirt of Christs garment, vvas reuerenced by al the Christiãs of the Orient, & God made it so honorable that

The good of holy images.

Matth. 9.

ble that at the feete of this image ther did grovve an herb (that in time touched the skirt of the images garment), vvhich became a ſoueraign medicine for al ſort of ſickneſe : ſo Euſebe & others vvriteth; vvil you cal this image an idol ? or the Chriſtians idolators vvho honored it ? or God th'author of idolatry vvho made it to be honored by the effects of his omnipotencie : if the deuotion of this ſick vvoman to touch only th'hemme of Chriſts attire vvas not ſuperſtition, but a token of greater faith ; vvhy ſhould Catho. be taxed of ſuperſtition or idolatry for touching holy relicks of Saints, or lightning tapers befor them, or honoring their images ? Iulian th'apoſtate pulled dovvn this remarkable image of Chriſt, & in ſteed therof placed his ovvn graue image vvhich the fire & thunder of heauen ſuddenly did break & caſt dovvn. Among many other vvonders ther is a notable hiſtory of our moſt B. V. Maries image (vvhich is ſaid to hau bene made by s. Luke) about tvvelue hũdred years paſt, the plague being extreme great in Rome tovvards Eaſter, in the time of s. Gregory, vvho cauſed this image of our B. Lady, kept in our Ladies Chu. *in ara celi*, to be caried reuerently in proceſſion ; God to ſhevv hovv this ſacred image ſhould be reſpected, it pleaſed his diuin goodnes, that al the infection of the aire (ſhooning befor & not & being able o ſuffer the preſence of the ſacred ima- e) departed ; the aire ſuddenly remaining

Euſeb. l. 7. c. 14. eccl. hiſt. Theoph. in 9. Matth. hiſt. trip. l. 6. c. 41.

A notable hiſtorie of our Ladies image. Durand. l. de ratio. diu. offic. c. 5. de 7. dieb. paſc.

moſt pure & cleer; thē vvas heard th'Angels ſinging this ſong: *regina cæli lætare alleluia; quia quem meruiſti portare, alleluia, reſurrexit ſicut dexit, alleluia*; to vvhich. s. Gregory preſently anſvvered: *Ora pro nobis Deum, alleluia*; this is vvriten by the Doctor & Bishop Vvillieme Durand: obſtinacy is ſuch in Refor. that they vvil not giu faith to ſuch, but rather they contemne & ſay that ſuch are but toyes; God graunt them better iudgment. The Iconoclaſtes brake dovvn the images of God & his Saints; our nevv Iconoclaſtes do vvorſe, omitting no violence or cruelty ſuggeſted by Sathan, to deface the memorie of Chriſt & his holy images vvhich vve keep to hau in mind the benefices of God, & vvhich are the books vvherin the Idiots & ſimple folk do reed the myſteries of our faith: yea Refor. are more enemies againſt the images of Chriſt & his Saints then are Turkes vvho vvhen they counquere any country or citie of Chriſtians they do no iniury to images permitting them to ſtand in their places; but Refor. hath no ſooner gote footing any vvher then preſently they demoliſh & deſtroy al ſignes of Chriſtianity; & they deſigure mayme & traine through the dirt the crucifixe & images of the Saints, & do abuſe them by other indignities vvhich can not be rehearſed vvithout horrour: yet their ovvn lecherous pictures, paintings, & ſtatues gorgeouſly deked they put vp in al corners of their houſes; & by this they declare themſelues to make

Iconoclaſtes the breakers of images.

Refor. more iniurious to images then Turkes.

more esteeme of drounkards & mounsters thé of Christ & his Saints. Refor. vvould not dare publikly so abuse the kings picture as they abuse Christ & his Saints pictures. It vvas stil very agreable for peoples edification the painting of holy images, vvherof the people being instructed may take much good & no harme, being novv by their faith in Iesus, farr from al fond imagination of false gods. Damascen vvrot three books in defence of holy images against heretiks; & saith, *the vvorshipping of the crosse & of images is a tradition from the Apostles*; s. Gregory say. *that vvhich scrip. do to the reader, the sam do the pictur to the simple that look theron, for in it th'ignorant see vvhat he ought to followv, in it they read vvho knovv no letters*; & he calles it a matter of antiquity & very conuenient that *images vvere painted in holy places for the peoples instruction, they being taught hovv to reuerence them*; & he declares the right vse of them; & also he sharply rebuked Selene bishop of Massily that of indiscret zeale vvould takeavvay images rather then teach the people hovv to vse them; the counsel of Nice cõdemned for heretiks al them that speake against holy images; & confirmed th'old reuerence & vse of them as it vvas in th'Apostles time. s. August. say: *that christ vvas painted in many places betvvene Peter & Paul*; s. Basile say: *I honour the history of images & do openly vvorship them, for they being delinered to vs from th'Apostles, are not to be forbidden*; s. Chrysost. say: *the Priest vvveth his head to th'image of Christ*; Euseb

Damasc. l. 4. c. 17. de fid. orthod.

Greg. l. 9. ep. 9. & l. 7. de imag. ep. 5. 109.

Nic. acti. 4.

Aug. l. 1. c. 10. de cons. Eu. & l. 3. de Trini.

Basil. in Iulia cit. in 7. syn. Chrys. in sua miss.

Euseb. l. 1. c. 15. & l. 7. c. 14. say that *Christ sent his image impressed in a napkin to Abagarus king of Edesse*; & say that *in his time vvas th' images of Peter & Paul.* Catho. then vseth godly images in the Chu. *Eccl. hist.* & in their houses for help & encrease of their deuotion, imitating their auncitours.

Natural things make their image.

Al sensible creatures naturally makes their images, the body can not be in light vvithout a shadovv; the sunn, moone & starres imprint their pictures in vvater; man looking in a glasse maketh his picture: Refor. then blaming images, they blame & cõdemne God & nature for making images, yea & th'art of painting & grauing. Vvhat better proofe can vve hau for making & vvorshipping of images thé God himself vvho commanded to make the brasen serpent? Salomon inspired by God made many images in the Temple, albeit the Ievves vvere then much giuen to idolatry; & Moises made, not idols, but images of the Cherubins vvhich vvas the fairest ornament of the Ark; & this Ark also vvas a figure & image representing diuers mysteries of the nevv testament: God caused this Ark to be made & vvould hau it to be vvorshipped; Dauid did singe & praise God befor it; they vvho did not honour th'Ark as they should, vvere grieuously punished; & they vvho duely did vvorship it, receiued Gods blessing; Dauid say: *adore ye the foote stoote of his feet,* vvhich vve may vnderstãd of th'holy Ark placed most honorably *in Sancta Sanctorũ* of vvhich speaketh. s. Paul & of Iacob

God caused images to be made. 3. Reg. 6. Exod. 25

Iosu. 6.

Ps. 98. Hebr. 9. & 6. 11.

vvho adored Iosephs scepter: by vvhich vve see that ther may be adoration to creatures, or to God at & befor a creature; as at & befor th'Ark; so novv at & befor the crucifixe, holy relicks, & images of Saints: yet vve put not our hope & truſt in any image, neither do vve ask any thing of it, neither do vve esteeme any diuinity to be in it; but vve say, ther may be som reuerence done to it, for the persone or mystery represented by it: & rightly bycause such reuerence redoundeth to the honour of the persone represented; for as the iniury done to the kings image redoundes to the king, vvhy should not also th'honour done to Christs image, redound to Christ himself, sith the image & the thing represented are conioyned togither as one? S. Paul say: *at the name of Iesus every knee must bowe* (vvords are signes of things signified & are pictures, as say Aristotle, of the eare, as images are of the eies) therfor vve hearing pronounced the name of *Iesus*, vve do honour it, vvhich honour is not referred to the sillables or sound, but to Iesus himself: vvhen ther is any publik proclamatio in the kings name, th'officer crieth: *God saue the King*; al th'assistance put of their cappes as they ought to do, albeit the king be not present; th'honour than done to the kings name is not referred to the sound of th'officers mouth, but to the kings persone, & vvhen vve honour & kisse the book of the Gospel, that honour is not to the paper & inke, but to God & his

Adoration befor creatures.

Phil. 2.

holy vvords contained in the book; ſo vvhen vve honour the images of Chriſt, of our moſt B. Ladie, or other Saints, our vvorship is not referred to the image *vltimatè*, (as vve ſay in ſchools) but to the perſones repreſented by the image: as the making & honoring of the beaſts image in the Apocalipſes is vvholy for the Antichriſt, & the image put vp by Nabuchodonoſor & the vvorship therof vvas chiefly for him; ſo the vvorship of Chriſts image is the honour of Chriſt himſelf & not againſt him, as fondly you imagin: novv ſee novv greatly you are deceiued ſaying: *vve teach men to adore ſtocks & ſtones vvith the ſuprem diuin honour*, vvheras to the contrary you not giuing eare to make diſference betvveen ſoueraign & reſpectiue honour; you are idolatours vvorshipping your mere bread & vvine, vvhich Proteſtants receiue kneeling, & others of yours receiue it ſtanding, & others ſitting or vvalking; shevving therby that you agree not in faith or ceremonies. Vvorship & honour proceeds from the heart rather then from external behauiour: vve knovv the difference betvvene honoring God & a creature; men do not vvorship a priuat man as they vvorship the king; ſo neither do vve vvorship the images of Chriſt or his Saints as vve vvorship Chriſt himſelf or his Saints: neither do vvorshipping of ſacred images derogate any thing to Gods honour, as is manifeſt by th'example of th'honour done to the Cherubins, braſen

Honorig the image is the honour of the perſone.

Apo. 13.

Dan. 3.

Refor. idolatours.

serpent,& to the Ark. Refor. say that honoring images is forbidden by Gods command. Refor. surely seeme not to vnderstand vvhat they say, bycause al such honour of images is referred to the persone represented:& vvher did they learne that the honour done to a holy persone befor his image is forbidden, or is idolatry? truly ther is no idolatry, no more then ther is cōmitted in vvorshipping the internal image vvhich (vvhen vve pray) is formed in our cogitation vvhil vve adore Christ; for that internal forme (for example, of the crucifix in mans mind) is an image, albeit it be not an external image:& the honour done both to the internal & external image, is referred to the persone represented:& by the first precept is forbidden the vvorship of false gods: for God did forbid to make grauen images to be adored as God: therfor Refor. abuseth this as many other places of scrip. citing & construing them according their priuat phantasies. Refor. say that none is to be honored but God alleaging s. Paul: *honour & glory be to only God.* I ans. th'Apostle by this doth exclud false gods, bycause ther is but one true God to vvhom only is due the soueraign honour: or as s. Chrysost. & other s vpon this place say: *to God only is to be giuen the suprem honour of latrie*; for if s. Paul had meaned that none els should be honored, he had contradicted himself in many places, as saying: *glory & honour be to euery one vvho doth vvel; & preuenting*

Obiect. answer.

Luc. 26.

Hovv. s. Paul say to only God honour.

1. Tim. 1.

Rom. 2.

Rom. 12.

1 Tim.5. *one an other by honour; & priests vvho ruleth*
Ps. 8. *vvel are vvorthy of double honour*; Dauid say
Exo 20. of the iust: *thou hast crovvned the iust vvith*
1.Pet.2 *honour & glory*; God himself say: *honour thy Father & mother*; & s. Peter say: *beare honour to al men.* Refor. then are abused vnderstanding. s. Paul according the bare letter, takingavvay al thes honours, saying that God must only be honored, & no other man or creature. Refor. say, king Ezechias broke the brasen serpent bycause it gaue occasion of idolatry I ans. the brasen serpent vvas only for the time the Ievves vvere in the desert vvher the firie serpents vvere, & not for the time the Ievves vvere in the land of promis vvher ther vvas no danger of firie serpents; therfor Ezechias rightly broke the brasen serpent bycause it vvas abused & gaue occasion to many of idolatry: but images of Christ are not occasion to vs of idolatry, for vve hau them in remebrance of Christ & his fauours tovvards vs, vvhich remembrance vve are to hau vntil the end of the vvorld If al things that giu occasion & are abused (according you) should be abolished, then the sunn & moone should be taken out of the firmament, & the tene comand should be abolished, & holy scripture, vvhich is abused by many, drawing out of it cursed heresies, yea Refor. should be depriued of their riches & liuings bycause many of them doth abuse their riches for committing diuers vvickednese to their proper perdition: therfor the abuse of a

The brasen serpent broken by Ezechias

The abuse of a thing make not the thig bad.

thing do not make it to be bad, but rather do shevv that the thing is good being vvel vsed: hereby you see vve do not il in honoring sacred images, being vvarranted by God & holy scrip. & by the fathers & anciēt custom of Gods Chu. Behold novv in this Looking glasse hovv your pretented reform stil follovving nature & giuing no glory to God, takes part vvith Sathan to deface al memory of God & his Saints & vvhat pertaines to them.

CHAP. XXXXIV.

Of fasting & abstinence.

THe old heretiks called Gnostiks vvere so indulgent to their inordinat appetits as they quite reproued fastings. Refor. also makes open vvarre against fasting & do condemne al austerities & mortifications of the flesh, & they are angry if such be mencioned; yea abstinence from flesh vpon friday & saturday is to them superstition & too hard for their delicate bodies; & al kind of austerity to tame & subdue the flesh to the spirit is censured by them to containe much impiety. The vvorld may see thos vvho separat themselues from God & his Chu. do takepart vvith nature & Sathan: fasting vvas ordained in al times, as by king Saul, king Iosaphat, king of the Niniuits, by Esdras & Esther; Christ also fortelleth that his disciples shal fast after his departure, & *Fasting in the old & nevv lavv.*

ſpeakes of faſt neceſſary for ouercõming tentations & for ſatisfactions of ſinnes ſayīg: *this ſort of diuels are not caſtforth but by prayer & faſting*; ſcrip. ſpeaketh of s. Iohn Baptiſt & th'Apoſtles faſtings. Rainalds ſay that, *we prohibite meates vvhich God hau ſanctified*; Rainalds ſeemeth to ſtagger in ſpeaking, like to a ballovved man vvho hath a let in his tongue vttering his laſt vvord vvith paine: you should lay dovvn plainly your Miniſters doct. againſt faſtīg, vvhoſe firſt maxime is: *ther is no certen time for faſting, but vvhen it pleaſeth man to faſt*; their 2. maxime is: *the lent muſt not be faſted*; their 3. is: *al meates are to be eaten in al times, & no abſtirence of that vvhich God hath ſanctified*. The firſt maxime of these maketh vvarre againſt faſting by treaſon; for it doth not condemn faſting altogither, but gineth as it vvere a great bloe to put faſtings out of their forte, to make them vacabonds & vvithout force; this maxime commes from th'Arrians & Eutichians heretiks vvho reiected the dayes & times aſſigned by the Chu. for faſting & abſtinenc, & they reproued the quatertence & vigils of Saints, & appointed their diſciples to faſt vvhen they thought good, & often vpon the ſunndaies; thes old heretiks vvere proud & gloutons in their eating & vvicked hypocrits in their abſtinenc, & therfor cõdemned by holy counſels: Refor. are vvithin the ſam compaſſe, for they hau no limited time for faſting but vvhen they pleaſe, vvhich is very rare,

Refor. maximes againſt faſting

& commonly they passe ouer fridayes, saturdayes, & solemne vigils in disports & gloutony, & often they are abstinent vpon sunndayes in dispit of the Chu. vvhich do not cõmand, sunnday to be fasted. Your 2. maxime giueth openly against the maine battaile of fasting, to vvit, directly against the lent; a fast mightily displeasing the diuel, for being the most stongest forte of penance & the most noble proofe of Catho. men, by vvhich yearly they feight in rank battaile to curbe & putdovvn the flesh & to help the spirit to gaine the crovvn of glory: if the diuel had subdued & gained this forte & abolished the lent, he vvould easily ouercom al other fasts of the year; this maxime commeth from Vigilãce vvho sought to bloe avvay vvith the blast of his heretical breath not only the continency of clergie men but also the lent, vigils of Saints, & the daies of fast determined by the Chu. Against both thes heretical maximes Gods Chu. is accustomed alvvayes to hau certen times & certen dayes for fastings, as she hath fests & other deeds of pietie, on vvhich dayes al the people fasteth; as in the lavv of Moises amõg others *vvas the fast of the fourth, fift, seuenth & tenth month*: the lavv of grace did also begine vvith fastig, vvhich Christ recõmended by his exãple fasting himself & teacheth that mẽ must fast & hovv fast must be done. Therfor th'Apostles ordained the fast of the quatertẽce, as vvitnes. 3. Leo. It vvas also a custõ to fast

The fast of lent grieueth Refor. & the diuel

Stabilitie of fast in Gods Chu. Zach. 8.

Math. 4 & 6.

Leo. ser. 37. & 8.

de ieiu. sep. mens. vvenesday, friday & saturday; as asyet many do of deuotion, the Chu. retaining abstinence from flesh on friday & saturday: th'Apostles instituted the fast of the lent to th'imitation of Christ vvho fasted forty dayes, not that he had need, but to approue the like fast of Moises & Elias, & by his example to put the holy foundation of a perpetual fast to be celebrated in his militant Chu. so. s. August. hauing recited hovv Christ, Moises, & Elias had fasted forty dayes, saith: *rightly then do vve keep thes forty dayes vvhich vve knovv to havv bene cõsecrated by such faire examples*; & saith: *our sauiour hath consecrated by his fast, the fast of the lent; & to breake part of it, is a sinn, & to transgresse it vvhoty is a sacriledge*; & saith againe: *that by due obseruation therof the vvicked are separated from the good, infidels from Christians, & heretiks from Catho.s.* Ambrose say of the lent fast, *that it vvas ordained, cõsecrated, & commanded by God*; s. Ierõ say: *vve hau a lent according th' Apostles traditiõ, vvhich vve fast euery year in the time appointed*. Ref. then are greatly ignorant if they knovv not vvhat th'ancient fathers do say of the obseruation of the lent, & Refor. impudency is admirable in condemning a fast vvhich the vniuersal Chu. hath celebrated vvith such renoume of good vvorkes & vvith such vvonderful agreement of al Christian nations since Christs Ascension fifteen hundred years befor Luther founded the trumpete of his drunknes & gloutony in Europe; & none vvas esteemed

The fast of lent.

Aug. ser. 62. 64. de temp.

Ambr. ser. 34. & 36. de quadra.

Ierom. ep. 54. ad Marcel. contr. Monta.

Chri-

Christian vvho did not embrase the deuotion of the lent, neither a good Catho. vvho did not make som special action of penanc, & to violate it vvas a sacrilege; as s. August. & s. Leo expresly say: *to breake the lent is a sinn, & to neglect it vvholy is a sacrilege.* Reasō it self teacheth that a vertuous deed constant, stable, & publike (as is the lent fast) done by many is of greater efficacy & more agreable to God, then if it vvere vncertaine & done by one man; therfor. s. Leo say: *albeit it be lavvful for every one in particular to punish his body yet vve must keep the dayes of the general fast, bycause then the deuotion is more stronger & holier vvhen by the common consent al the Chu. concurreth in vvorkes of pietie*; & a little after say: *although a souldiour may shevv himself valiāt in som particular combat, yet he feighteth vvith lesse danger & more assuredly vvhen in rank battaile vvith many he giues against th'enemie, not only vvith his ovvn armes but also vvith those of his companions*; such vnion pleaseth God & is praised in the first Christiā: *they vvho beleeued vvere but one heart & one soule*; the Chu. is also compared to *a battaile vvel ordered*, to signifie that hir vvorkes are vnited & hir forces made inuincible in this vnion & society. It is no marueile then if the diuel can not abide the constant & publike fasts of the Chu. vvhil he maketh vvarre & imploieth al his forces & members against the lēt & such fasts, knovving vvel that he is surmounted by such armes & forces vnited. Your fasts (if any you

Publik lavvful action is better then a priuat.

Leo. ser. ieiu sept. mens.

Vnion praised

Act. 4.

Cant. 6.

haue) are farr different fró these; you imitate your brethren huguenots of France to fast vvhen you please, vvhich is seldome; & vvhen they or you doth fast, your brethren of Germany the sam time vvil carrouse & make good cheer; vvhen Genene makes abstinenc, your brethren in Rochel & other places the sam time vvil pampor the bellie: if your fasts or abstinenc had bene good (vvhich can not be, being done out of the Catho. Chu.) they had bene better & more acceptable being ioyned togither, thé to be so vnstable, solitary, & disunited: but Sathan had rather to vnite you in banketing & gluttony thé in fastings. Your 3. maxime by vvhich you giu liberty to eate al meates in al times, & by vvhich you condemn the abstinenc of certen meate as superstition; is no lese cótrary to scrip. & reason then both your former maximes: yea it openeth the large gate to gluttony & makes a present & sacrifice to the flesh & belly of al that may be for their appetits & pleasures: & is not this your 3 maxime conforme to the life of beasts vvho at al times vvithout any prohibition, may eate of al sort of meate conuenient to their nature? The first proofe that God made of Adam vvas abstinence of certé meate, forbidding him to eate of the fruit of the tree of knowledg; after the delage of Noe God commanded abstinenc of blood; in the lavv of Moises God did forbid the eating of diuers beasts; the Nazareans people specially dedicated to God, had a lavv neuer

Refer. vvil haue no prohibition to eate, so neither hath beasts.

Abstinence. Gen. 2. & 9.

Lev. 11. Deut. 14. Num. 6.

to drinke vvine or eate raisins; the glutony of the Israelits desiring to eate flesh in the desert vvas punished, & the sobriety of the three children *who choosed rather to eate hearbs & drinke vvater then to eate the meate of the kings table vvas praised & rewarded by God*, the Rachabits are praised for keeping exactly their fathers precept, neuer to drinke vvine; the holines of S. Iohn Bapt. is noted for not drinking vvine or beere, liuing only vpon sauage meate & drinke: after the comming of Christ this vertu vvas more vsed & esteemed among Christians then in the old lavv. It is not possible that you are ignorant of Christian fastings & abstinenc of flesh, vvine, & other meates; & of the admirable exãples of many ancient & blessed men, som of them hauing passed vvhol vvikes vvithout eating, others vvhol lents & more part of their life vpon bread & vvater only; others as yet liuing in perpetual abstinenc of flesh, vvhich is seen daily in many religious families in the Catho. Chu. you are greatly abused saying; *vve make nature lavvdefe for holding that abstinence from meates & drinks is meritorious*; by vvhich vvords you condemn Daniels abstinenc vvho say: *fine delicious meate I did not eate, nither flesh or vvine entred my mouth*; & you condemn the Nazareans & al them befor mencioned; yea & God himself for revvarding abstinenc, & you blame th'Apostles for *commanding abstinenc of blood & murthered meate*, &c. S. Timothee for abstin-

Pſ. 105.
Dan. 1.
Iere. 35.
Luc. 1.
Abstinence is meritorious.
Dan. 10.
Act. 15.
1. Tim. 5.

ning from vvine; the vvidovv Ane *departed not from the Temple seruing God day & night by fasting & praying*; vvher you see fasting, to be an act of religion vvherby God is vvorshipped as by prayer: the like act of religion is in s. Iohn Bapt. th'Angel fortelling his abstinenc gratful to God, as it vvas in the Nazareans: sith then God is honored by fasting, consequently it must be meritory, impetratory, & satisfactory, supposing it proceedeth from Charity & grace; this is manifest by th'example of the Niniuits, Achab, Israelits, & of the Machabees vvho fasted & did other penane vvherby they obtained glorious victories; vvas not the fast of Esdras, Iudith, & Esther gratful to God? The heathens in their gluttony transgressed the lavves of human sobriety; but Refor. in their gluttony contemn the truth of scrip. the respect of Gods Chu. & they giu against foure vertues, to vvit, against faith, obedienc, penanc, & Charity: the scrip. say, it is good to fast certé times & to abstaine from certen meates; & do cõmand to obey the Chu. vnder paine to be esteemed as Ethniks; the Chu. ordaineth to fast the lent, the quatertence, & other dayes for to restraine the body, to punish sinn, & for to be vvare of sinn: your spirit & belly maies that you beleeue not scri. but your senses forsaking the faith; make that you are rebels against the precepts of the Chu. violating obedienc; make that you reiect al action of penanc yo

Fasting is an act of religion. *Luc. 2.*

Ion. 3. 1. Reg. 7. 1. Matha. 3.

Refor. gluttony against foure vertues.

becom libertins; not caring to offend your neighbour by your belly, vvhich is a notable crime against charity. Eleazer Machabeé is much praised for that he vvould not eate yea nor seeme to eate prohibited meate; & s. Paul say: *he will neuer eate, if by that he should scandalise any man*: you not only eate vnfainedly & vvithout shame prohibited meate, but also you make triumph of your gluttony & do scandalise your neighbour, yea you esteeme to make sacrifice to God if you may induce any Catho. to eate flesh as you, or by deceit to cause him to break his fast by eating against his conscience som piece of flesh vvhich you vnderpose in steed of fish or other lavvful meate: are you not then by your vvorkes not only gluttons but also infidels, scandalous, deceivers, & heretiks in your gluttony? hovv many finnes do you svvallovv & deuour togither into your spirit & belly? you vvill perhaps say for your excuse that the excesse of gluttony is not committed by many of yours vvho liue soberly, & are not giuen to gluttony or drunknes, & do eschevv such, & that diuers of yours by natural honesty do condemne such excesse. I graunt that may be so, yet ther is not any one among you vvho doth not preferre his belly before the precepts of the Chu. & vvho is not marked vvith the vice that makes mã properly a glutton; vvhich vice do not cõsist only in eating much, but also vvhen man by his vnruly appetite eateth against

2. Macha. 6.
1. Cor 8. Rom. 14.

Refor. friuolous excuse.

In vvhat consist gluttony.

the lavv vvhat he ought not, or vvhen he ought not: for a man may be a glutton in eating of oignons, & an other may be sober eatig of venaison; so Esau vvas a glutton taking disorderly a dish of pottage being of smal value, & on th'other side his father Isaac vvas sober eating of venaison; scrip. blameth the Israelits in the desert for coueting immoderatly th'oignons of Egipt, & do not blame Salomon vvho had his roial table daily serued vvith fine exquisite meates; by cause he vvho holdeth the bridle of his sẽsuality amõg th'abundãce of delicious meate, may be sober. s. Aug. say: *I do not feare th'vncleanlines of the meate, but the vncleãlines of the couetousnes*; & addeth diuers examples shewing that it is th'appetite of the meate of vvhatsoeuer sort it be, vvhich makes mã a gluttõ & not the meate: If it be so that cõcupiscenc do make the glutton, vvho are more gluttõs then Refor. sith their concupiscenc is so importunat & vnruly that it makes them transgresse the precepts of the Chu. to cõtemn the iust lavves of fasting, to scandalise their neighbour, to teare & break the publike charity for to eate flesh or other meate to satisfie, not their necessity but th'obstinate & peruerse concupiscenc of their belly. Refor. say, vvhy do the Chu. command fastings? they are but human traditions, not commanded by God. Ians. that Refor. speake as the serpent to our first parents; *vvhy did God command you no tan eate of al the fruite of Paradis?* & as

Gen. 25.

Ps. 105.

Num. 11

Aug. l. 10. c. 31. confes.

Refor. obiect as the serpent.

Gen. 3.

the ſerpent deceiued Eue; ſo Refor. by their apparent reaſons deceiue ſenſual & carnal mé vvho hath their belly for their God: a ſtrange thing Refor. vrge Gods command. & they cõtemn Gods cõmand: cõmanding to heare the Chu. & to obey to the Prelats of the Chu. ſaying: *vvho heareth you heareth me; & vvho vvil not heare the Chu. hold him for an Ethnike.* 2. Paul ſay: *obey to your ſuperiours*, Refor vvil not heare the Chu. nor obey, *oppoſing themſelues to the power, vvhich is to reſiſt to God*; the Rachabits obeied their father Ionadabs precept neuer to drinke vvine; neither did they ſay as Refor. that nothing muſt be done but vvhat God cõmandeth, but they ſaid: *vve vvil not drinke vvine by reaſon our father Ionadab commanded vs & our poſterity neuer to drinke vvine*; & for this God bleſſed them: it is not leſe laudable for vs to obey to the Catho. Chu. our tru mother, then it vvas to the Rachabits to obey a priuat man; for *vvho vvil not haue the Catho. Chu. for his mother, shal not haue God for his father.* Yea God cõmãded faſting in Ioel: *returne vnto me vvith al your heart in faſting*; & againe *ſanctifie the faſt*; theſe moral precepts doth oblige vs; the faſt of vvhich ſpeake 2. Luke vvas not from ſinn, neither Chriſtian temperanc (as vainly ſay Refor.) for ſuch faſt Chriſtians vvere bound ſtil to keep; but it vvas abſtinenc for a time from al meates or from ſom king of meate, vvhich vvas ioyned vvith prayer & ſacrific & done ſpecially at ſuch ſeaſons as the Chu.

Luc. 10. *Math.* 18. *Hebr.* 13 *Rom.* 13. *Iere.* 35. *God cõmanded faſting. Ioel.* 2. & 1. *Act.* 13.

preſcribed of altogither (as in lent, imber-dayes, friday & ſaturday) & not vvhē euery man liſt (as Refor. hold) vvher you may ſee that it is a meer calumny to ſay, that abſtinenc from certen meate or drink for punishment of the body or deuotion, is to cōdemn Gods creatures. Refor. ſay it is good to faſt, but vvhy is it cōmanded? let vs anſvvere euer ſo much, yet Robin vvil goe ſtil to his fidle; I ſay then that lavves are made by reaſon of tranſgreſſions; the lavv ſerueth as a bridle to retaine & repreſſe malefactors: it is certen if ther vvere no precept, feaue or none vvould faſt. Refor. impoſe vnto vs that vve forbid the eating of fleſh; but this is an other calumny; for vve vſe fleſh vpon ſunndayes & other dayes not forbidden. Refor. ſay, fleſh eaten on friday is as good as vpon ſunnday. I anſ. Refor. ſhould alſo ſay that vvorking on ſunday is as good as on mōnday, for abſtinenc of fleſh on friday & keeping holy the ſunday are precepts of the Chu. not ſpecified in ſcrip. vvhich ſpeakes of ſanctifying the Sabboth day, vvithout mention of ſunday: as Refor. then tranſgreſe th'one, ſo may they teach th'other not to be obſerued; & vvhat is this but to abolish al godly & iuſt lavves? again Refor. ſhould marke, that if Chriſt did chooſe friday for his paſſion rather then any other day, vvhy may not Gods Chu. (to ſuffer vvith Chriſt) chooſe rather friday for faſting & abſtinēc then any other day? It maketh nothing for Refor. that

The lavv is cauſe of faſting.

Fleſh on friday ſo vvorke on ſunndoy forbidden.

Vvhy friday for penance.

Christ blamed the fast of the Phariseans; bycause they fasted for vaine praise of men, & to be esteemed for fasters, vvhich is hypocrisy; but Christ do not blame or forbid open & publike fast by vvhich mēs sinnes are punished & Gods vvrath appeased, as appeare by scrip. cited befor. *Hypocritical fast blamed.*

It is th'ordinary of heretiks (as say. s. Ierom) *to promis & preach stil pleasant & svveet things for to them the truth is bitter*, & they vvho preach the truth are persecuted & are not vvelcome to them: & to colour their gluttony, they pretend Christian liberty, citing. s. Paul: *you are called vnto liberty*; Refor. abuse this text, citing but one part, & leaving forth vvhat make against them; s. Paul say: *brethren ye are called vnto liberty, only let not this liberty giu you occasion of the flesh* that is, let not this liberty cause you to follovv the cōcupiscences of the flesh; for he saith after: *vvho are of Christ do crucifie their flesh vvith their vices & concupiscences*; he speakes then of the liberty of the spirit, vvhich is to be deliuered of the slauery of sinn & of the Mosaical Lavv; but Refor. take it for liberty of the flesh against s. Pauls intention. Refor. knovving abstinence from som meates to be godly & profitably vsed among vs, yet they condemn vs of this as of superstition, falsly pretending vvisdome, spirit, & liberty to found their heretical sect full of hypocrisy: but the Catho. Chu. by th'example of Christ; Iohn Baptist, th'Apostles & other blessed men do vse abstinenc of som meates lavv-

Refor. lou pleasant things, not the truth. *Ierom. l. 2. contr. Iouinia.* *of vvhat libertie. Speak s. Paul. Gal. 5.* *Abstinēce of meate is not superstitiō.*

fully, godly, & religiously for chastesing the body, for repressing concupiscence & lustes of the flesh; & for to obtaine Gods grace; so. s. Paul did chastice his body by abstinenc & other afflictions, & that vvas in deed tru vvisdome, pietie, & liberty of spirit. Refor. to confirme their pretended
Gal. 5. 1. Tim. 1 shovv of vvisdome, they alleage. s. Paul saying: *if ye be lead by the spirit, you are not vnder the lavv; & the lavv is not put for the iust.* I answered this befor, & as yet say, that s. Paul do not meane Christians to be vvithout lavv or subiection; sith Christ himself gaue vs example of obedienc & subiection; but he meanes them vvho hath the grace of the holy ghost & do lead a spiritual & perfect life, are not vnder the lavv of the flesh & sinn, of vvhich he spoke befor: s. Chrysost. say: *he vvho hath the spirit of God as brovveth, doth suppresse by grace al euil concupiscene;* s. Angust. say: *ther is difference to be vnder the lavv, in the lavv, & vvithout lavv: vnder the lavv are carnal levves, in the lavv are Ievves & spiritual christians, & vvithout the lavv are Ethniks & Infideli;* & as yet saith: *al bad liuers are vnder the lavv, & al vvel liuers are in the lavv,* & saying: *the iust mans vvil is in the lavv of God, he vvho is in the lavv is free & voluntarily vvorketh according the lavv; but he vvho is vnder the lavv, is a slaue & is constrained to liue according the lavv*: the lavv then is not put to the iust, bycause the iust keepes the lavv vvillingly vvithout constraint; but the wicked vvho vvil not keep the lavv by

Chrys. in Gal. 5.

Aug. l. de ope Monach. c. 11. & tr. 49. in Ioa. & in Ps. 1.

lous (as do the iust) the lavv is imposed to him, for he is constrained for feare of punition to keepe the lavv; therfor. s. Paul say after: *but the lavv is put to the vvicked & vniust*, vvho by cõstraint are subiect to the lavv. Refor. alleage against our fasting & abstinenc, s. Paul vvarning the *Christians not to condemne one an other for eating or not eating*; I ans. that Refor. do not vnderstand th' Apostle vvho speakes here of the meates forbidden in the old lavv, Christ hauing discharged vs of that obseruation; therfor. s. Paul vvarneth the stronger & better iustructed to beare vvith the vveaker sort vvho could not find in their hearts to eate the meate forbidden in the lavv; as on the other side he vvarneth the vveake not to take scandal at them vvho did eate th' irregular meates, nor to condemn th' eater, but to leaue that to God; & lastly vvarneth that they should not condemn one an other for eating or not eating the forsaid irregular meates; vvhat makes this against the fast of the Catho. Chu? right nothing: yet Refor. by this place vvould faine proue that vve should eate al meates; Refor. should then eate poisoned meate put befor thé, for as poisoned meate eaté kilies the body, so flesh eaten on friday vvithout cause & in contempt of the Chu. do poison & kill the soule & bring hir to hel. Refor. to make good their gluttony of eating al meates & at al times, they steale malitiously Christs sacred vvords: *vvhat euer into the*

S Paul speakes of meates forbidden in the old lavv Rom. 14.

Howv vvhat enter the mouth defileth the soule. Math. 15.

mouth do not contaminate man; I ans. if meate eaten do not defile man, howv vvas Adam & Eue defiled by eating the forbidden fruit, Esau by taking pottage, & the Israelits by flesh in the desert? if a man eate to brust, or take poison vvillingly or desperatly to kill himself, vvould he not be defiled? it is not then the meate of it self (as Christ say) that annoyeth the soule, but the bad vvil & abuse; for euery creature *is good of it self taken vvith action of grace*, as say s Paul, *& vvhat God hath purified, is not to be esteemed vnclean*; our fast & abstinenc from flesh or other meate in certen times is then for the precept of the Chu. to vvhom vvhosoeuer opposeth himself, he defileth his soule, not by flesh, but by disobedience; the fruit vvhich Adam did eate vvas not bad of it self, but his transgressing Gods lavv vvas bad; it is not truly the meate, but the vse of the meate vvhich is vnlavvful. It makes nothing against vs; that. s Paul fortelles the errour of som vvho vvould forbid the vse of certen meate vvhich God created; for it is a prophecy against the heretiks Seuerians, vvho (as say. s. Irenee, Eusebe, & others) condemned vvine as a creature of the diuel, & condemned the vse of certen meate as being bad of themselues by nature; these heretiks vvere condemned by the Catho. Chu. vvhich do not cõmand abstinenc, as esteeming any thing to be bad by nature, but for honoring God; neither do the Catho. Chu. condemn vvine or any

1. Timo. 4. Act. 10.

Seueriãs & some Manicheans said some thigs vvas bad by nature. Iren. l 3. c. 3. Eusеb. l. 5. c. 6. hist. about the yeer 176

for any creature, but vseth them vvith thanks as vvish-s. Paul the Ievves in the old lavv abstained from certen meate for significatiō but vve for obedienc, for purging our soules & for punishing the body as s. Paul, vvho say: *I punish my body, &c.* 1. Cor. 9.
If any one be contentious in this matter, vve say vvith th'Apostle: *Gods Chu. hath not such custome*; & vve may say vvith s. August. *any thing that the vvhol Chu. do keep throughout the vvhol vvorld, to dispute therof as though it vvere not to be done, is most insolent madnesse.* s. Ambr. applieth the saying of s. Paul to nevv Epicurians & louers of the belly vvho abolish fasting & denie the merite therof, saying: *hovv can vve be saued if vve vvash not avvay our sinnes by fasting, sith Scrip. say fasting & almes deliuer from sinnes? vvhat be thos nevv masters vvho exclud al merite of fasting? is not this the voice of the heathens, saying let vs eate & drinke vve shal die the morovv?* Scrip. then makes against you being blinded by the sensuality of your body; for you eating & teaching that flesh may be eaten in lent, fridayes, & other times forbidde by the lavves of God: Chu. you are transgressors of iust lavves, teachers of rebellion, & you hau a bad vvil, & you vse not good creatures vvith action of grace; but you abuse & teach to abuse, & your mouth defileth your soule; scandaliseth your neigbour, & causeth to your self damnation: ther is the fruit of your lusts & belly cheer. Hovv commeth that among the rest vvhich according you ma-

1. Cor. 11
Aug. ep. 118. c. 5.
Ambro. l. 10. c. 81.
1. Cor. 15
Fruit of Refor. belly cheer.

Rainalds malice made open.

kes nature proud & vvanton, you did not number fasting & abstinence? it is not because you did see that such condemned you? for the vvorld seeth that your pretended reforme daily making a God of your belly, your nature must be more insolent, proud, & lavvlese then the nature of the vvho fast & make abstinenc; vvherby you see that not only vve goe beyond you (as you confesse) but also your malice & deceit is discovered. Behold in this looking glasse how your doc & plausibly *contenteth nature the mother of false religion* (as you say) *vvhich is carnal caring the face of nature & of him vvhose illusion begot hir Sathan*: thes your ovvn vvords scourgeth & condemneth you.

CHAP. XXXXV.

Of Reformers behauiour, & to beevvare of them.

OLd heresies had som apparance & som subtility; but nevv Refor. hath only basenes, earth, & flesh, making a collection of al old heresies fauoriing the proper indgment, the belly & good cheer: old heresies had som stability & som vnderstanding; but the nevv pretended religion is vvholy vacabound here & ther, & vvil not hau any lavv or rule to do vvel: old heresies for the more part erred but in one article of faith; but your doct. & heresy vvanders & erreth almost in al; for your doct. giu against the holy Trinitie,

Refor. giue against the Trinitie.

againſt iuſt lavves of God & man, againſt the vvhol Chu. againſt the ſacraments, ceremonies, altars, croſſes, images & relicks; old hereſies had ſom moderation & ſom ſhamefaſtnes; but your lavv is your liberty; you vvil drinke & eate of vvhat you pleaſe & vvhen you pleaſe, & to hau alvvayes a vvoman either maried or vnmaried; & not to hau any ſuperiour to cómand but only your ovvn ſenſe & iudgment: you ſtand vvhen ther is queſtion to march, you goe bakvvard vvhen you ought to goe forvvard; for vvhen Gods Chu. faſteth or doth any vvorke of penance, you hold your ſelues quiet; & if any ſhevv you th'example of Saints to teach you to mount to perfection, you deſcend & becom vvorſe; you hau no limits to your carnal concupiſcences no more then Payans or infidel; you hau ſuch auerſion & ſo diſguſted of continencie & celibat life as of a potion & drogge moſt bitter, to your ſenſuality; & in one thing you excel, that you are ſteril in bringing forth any good vvorks. By the reformation vvhich you deſire to bring into Gods Chu. it appeares hovv litle you are conform to Chriſt & his Apoſtles vvhen they came to preach & reform the vvorld; for they came not vvith pompe & vanity, neither vvith banketing & belly cheer, neither vvith ſvvord or violéc, neither vvith boſting vvords or oſtentation, neither vvith iniuries or calumnies; but to the contrary they came vvith great mildnes

(*Cal. 1. Inſt. c. 13 n. 13. 23.*) & almoſt againſt all points of faith.

Refor. ſerv frō chriſts reformation.

in their vvords & actions, vvith great austerity, humility, modesty, pouerty, great patience & suffering, vvith admirable lou & cõpassion, & briefly vvith al sort of vertu, kind conuersion & example of life; but your nevv reform is that ther be no obedience to God or man, no pastor or head vnder Christ to be acknovvledged in earth no ecclesiastical traditions, no iudge of cõtrouersies but the priuat spirit, no free-vvil in man to do good, yet free to reuolt & resist to lavvful superiours; no vvashing of sinnes by baptisme, that is, that ther be no baptisme; no confession of sinnes; no sinnful man a member of Gods Chu. that is, that ther be no Chu. no Priests, no vvoues of chastity, no vse of sacraments, no sacrifice or offering to God, no altars, no adorning of Chu. no prayer to Angels or Saints, no prayers for the dead, no images of Christ or his Saints to instruct the people, no crosses, no processions, no pilgrimage, no fasting or abstinence, no penance, no austerity of life, no imitation of Christ or his Apostles; but rather to be enemies of the crosse, & vvithal to inuite al Priests & religious persones to breake their vvoues, to take vvifes & vvomen, & as Luther say *to cal the hand maid if the wife vvil not*. Vvhat maner of reformation is this? do not such reform *make nature proud & lavvless*? is it not a mere licentious life & the vvay to hel? by vvhat vvord of God can you proue such reformation? *vvhat hau you but fables & idle legends vvorthy*

Refor. abolishing al, as Chap. 7. fol. 33

Raimalds vvords make against himself.

of laughter & shame to authorise this? if euery religion as you say: *do carrie in hir lineaments the image of hir parent*, doth not your reform *carrie the face of nature, & of him vvhose illusion begot hir, Sathan?* & is it not then a carnal religion? vvil you dare say that *such reform do looke* your vvords *like God?* hovv could Sathan find or ordaine more sensual & natural lavves for his purpose to establish & augmenthis kingdom? the tree is knovven by the fruit: vvhat fruit do such reform yeeld other then Atheists, Apostats, & libertins? & as s. Paul say: *men louers of themselues, couetous, proud, blasphemous, disobedient to parents, calumniatours, vnchast, cruel, traitors, arrogant, louers of pleasures more then of God, hauing apparanc of godlinese but reiecting godlinese*, by vvhat meanes vvil you bring your reform into Gods Chu? by the sam vvay as did the Arrians & Donatists (as vvitnes s. August. & others) to vvit, by the fire, svvord, & vvith al the force & violent you may: in your first comming you cried *liberty of conscienc, liberty of conscienc*; & novv that you hau som povver in a smal part of the vvorld, you vvil force & constraine al men to beleeue & do as you, vvitnes the often enprisoning of Catho, banishing them from their natiue solle, sheding their blood, spoiling the of their goods, casting dovvn the faire Chu. & Monasteries, yea raising the sepulchers of Catho. Princes, destroing the Saints relicks, burning th'ancient fathers books, preaching your reform vvith the speare in

2. Tim. 3.

Refor. violence.

your hands & the morion vpon your heads, helping of traitors to make warre against their soueraigns & natural Princes; & by this do you nor *allow rebellion against Gods anoynted: & do you not soborne treasons?* it is no marueil; sith you follow the maximes of Caluin teaching that kings & Princes are but dirt & filth; criing out, *fie, fie*, against them; & saith *that they must be put downe, & that men must make no more account of kings & Princes then of old shooes.* O how farr different are the proceedings of thes nevv men frō the doings of the preachers sent by God, of vvhom say Esay *lo how faire & beautiful are the feete of thos vvho euangelise peace* (or as others say) *good peace & saluation, & doth bring good newes!* if vve compare this vvith Refor. doings, vve shal see how vvickedly their comming agreeth vvith the Prophets vvords: vvhat sort of peace hau they brought vvith them thes hundred years past? or rather vvhat cruel vvarres hau they brought into the vvorld? al Europe do vvitnes, the scarlete riuers of blood in diuers places, their violence made against Soueraign Lords both spiritual & temporal in many countries as in Germany, France, & England vvhich do shevv as yet their outtragious behauiour: as yet you meane to introduce your reform vvith great boasting vvords, vvith iniuries & calumnies; yea your falshood & impostures are vvithout end, saying *that vve are oft died in the blood of Princes & lou treasons & reuvard the actors*; in this your impoden-

Rainalds vvords.

Cal. ser. in Dan. printed in Rochel. the year. 1505. serm. 9.

Esa. 52.

Rainalds impostu-re.

cy is intollerable, & as your self say of the Turkish religion that it hath nothing but rude ignorance & palpable impostur; vve may say the sam of you, sith you are so fertil in imposing to vs that vvhich is proper & comon to your selues; truly ther is no cruelty cõparable to your proceedings vvithout the forsaid actions, & asyet the most cruel & vniust sentenc of death giuẽ against th'innocens & most noble blood of Scotland, not by a priuat persone, but by the publik court & counsel of queene Elisabeth in England pronounced against the most noble, vvorthy, & vertuous Princesse Queene Marie of Scotland your soueraign Lady & grandmother to his maiestly novv raigning in England; han you forgotten this? do not this trasgresse the lavves of nature, to see subiects to rebel & put to death their ovvn Soueraign Lady & natiue parent adorned vvith such rare & excellent vertues, a vvoman & Lady, alas, most holy? *& are not your hands & hearts ofted in the blood of Princes? & do you not allovv treasons? & do you not reuoard the actors?* And if any particular Catho. hath bene so impious as to attempt against any soueraign Lord, vvil you impose that to the vvhol body of religion vvhich do not approue but rather punish such vvicked deeds? shal vve say that your religion is an incestuous bourdel bycause you are taxed, accused, & condemned for incest? you are vnvvise comming so to correct vs, your self being *outragiously* vvicked. Vvho should

Queene of Scotland put to death in England.

Rainald's vvords applied to himself.

marueil at the newe Refor. behauiour, sith it is the peace which Caluin & his followers do preach? not beautiful, nor peaceable are the feete of such preachers & euangelists; what good can be said of the who hath no good? I haue said sufficient to teach thes newe Refor. being guilty against human & diuin maiesty, that they can neuer be the messagers or euangelists of eternal saluation: for as is said befor, they impudently & proudly teach, that al the ancient fathers did erre, & that themselues do not erre; & that they haue a particular doct. sent to them from heauen, which other Christians han not in this time; & that they may (by their newe priuelege) follow contrary opinions, affirming & denying the same thing; & that their daily cõmitting of hainous sinnes, yet they are not imputed to them: in this sort they stoutly put forth their falshoods & do make vp their calumnies & that which is more to be admired, they liue in abominable sinnes without any lose of holines, as they imagin. To beware then of such newe & phantastical pipers. s. Paul warneth vs saying: *I pray you brethren beware of them who make distentions & scandal against the doct. which you haue learned & separate your selues from the, for such men do not serue Christ, but their belly* (to wit, their carnal pleasures) *& by sweet speeches & fair words they seduct the hearts of the innocents*; that is by apparent words of faith, or Christian liberty, of the ghospel, of Gods grace, & Christs

Refor. can not be the preachers of saluatiõ.

How to beware of heretiks.

Rom. 16.

passion they spit forth their poison to deceiue the hearts of the simple. s. Basile say: *we do not accept or receiue the newe faith newly written by som neither do we dare produce the conceptions of our vnderstanding; but we declare to you that which we learned of the boty fathers;* & saith: *the old do lament comparing the present time to the time past; but the young are so miserable that they see not how farr the world is from the tru faith & from the right way of vertu;* an other wise & learned father say: *do you thinke that the newe inuentors of nouelties are better, & that they are more illuminated by God then were al th'excellent & vertuous men of the time past?* wher shal we find nowe such great & famous persones as were s. Ambrose, s. August. s. Ierom, s. Gregorie, s. Chrysostom, & many such other ancient Doctors; who vertuously represséd & surmounted the false doct. of the time past? which false doct. is resuscitated by newe Refor. void of al holines, enemies of truth, aduersaries & corruptors of scrip. & traitors of tru Christiã faith; who vnder the shadow of faith & vnder the false apparant of Gods honour doth lead the simple to Babylon & confusion, causing but strifes & diseensions; which daily is seen in the places wher this cõtagious plague raigneth; for discord & diuision are in the sam street, in the sam house betwene cousins, betwene brother & sister, betwene man & wife, betwene father & child; these are the faire miracles & fruites proceeding of Re-

Basil. ep. 60. ad Amio. & ep 63 ad orientales.

Ierom. in propb. Abdi. for. doct. 5. Ierom say: *it is more easier to deliuer him vvho is deceiued by Ethniks then him vvho is seduced by heretiks*; therfor it is but labour lost to dispute vvith them for. 5. Bernard say: *heretiks vvil not be conuinced by reason bycause they vvil not heare it, nor corrected by authority bycause they vvil not receiue it, nor vvil not bovv by perfvvasions bycause they are subuerted.* Three things makes a mā obstinat; first prid bycause it vvil not be inferiour to any; the second is ignorance bycause it vvil not heare raison; the third is passion bycause it blindeth the vnderstanding & disquieteth the vvil: thes three are most apparent in heretiks; for ther are none more proud, none vvho hath their spirit more deeply blinded, none vvho hath their vvil more passioned & rebellious then heretiks: thes hath bene marked in al heretiks vvho being conuinced diuers vvayes by vvritings, by publike disputes, by general counsels; yet they neuer cōfesse to be cōuinced, but do hold themselues as victorious; albeit their forces & life do faile them, yet prid vvil make thē hold vp their horns; & albeit reason do stope their mouth, yet ignorance vvil make them speake; & albeit the authority of the Chu. do curb & put them dovvn; yet passion vvil puffup their hearts, veines, & lungs: the Ievves vvas accused of stonie hearts, bycause they vvere hardened in their vvickednesse, yet heretiks are more hard in their obstination by vvhich they oppose themselues against the iustices of

Prid, ignorance, & passio are cause of obstination

Heretiks more obstinat then Ievves.

Gods lavv, against the authority of his vvord & doct. & against God himself: & vvhen al their Rabbies, Apostats, & Ministers are ouerthrouen & reduced to pouder; & vvhen al their subtilities, inuentiōs, & instrumēts are brokē, & that they are declared most vveake & most ignorāt, & that their doct. is made openly knovven to be false & absurd; & vvhen al hath failed thē; their vnike & last piece remaining is their obstination, vvhich Sathan hath so ingraffed & nailed to their heads & breastes that they oppose themselues & striue against the Catho. faith & vvil of God. It is certen they choose rather to die then to be conuerted; therfor. s. Paul say: *dispute not against heretiks* (obstinat in their vvicked opinion) *for such disputation do profit nothīg but only to subuert the auditors*; & saith: *eschevv foolish questions for they engender but strifes & they are in vaine*; & he vvisheth his disciple Tite *to shune heretiks after the first & second correction*: vve must then bevvare of disputing vvith heretiks, for holy scri. say: *it is honour for man to separat himself from contentions*: s. August. say: *al heretiks endeuour to defend their false opinions by holy scri. vvhich they torne & change according their carnal imagination*: Tertulian say that *heretiks greatly abuse holy scrip.* & s. Vincent say: *that heretiks endeuoreth to couer their heresy by holy scri. bycause they knovv that none vvould giu faith to their false doct. if it vvere simple & naked*; for it is the custome of Sathan & heretiks to mingle good vvith bad to the end

Obstinacie is indomptable.

No disputing vvith heretiks. 2. *Tim.* 2 *Tit.* 3. *Prov.* 20 *Aug. l.* 2. *c.* 3. *de Trinit. & l.* 3. *de bap. cōtr. Donat. c.* 19. *Tert. cited b: for chap.* 24 *fo.* 147. *Vinc cited chap.* 24. *fol.* 150.

to deceiue. Refor. bosteth to hau learned mē vvho preach & vvrit many good thigs; but scrip. saith, that the diuels declaring Christ to be the sonn of God, yet Christ suppressed them & permitted not them to speake, fearing that once saying truth, might be occasion, that after they saying falshood, men vvould beleeue them: for the sam cause Dauid say: *God said to the sinner, vvhy preacheth thou my iustices, & takest my vvords into thy mouth?* Refor. somtimes say good & tru things; but their intention is that they may more easily deceiue the hearers: & vnder svveet honie they giu poison; they are like to bad poticaries vvho giu poison in steed of good droges; but as. s. Ierom say: *it is not needful to seeke for pearls in the dirt*; that is, vve must not seeke in the books or sermons of heretiks the tru Christian doct. for the vvoman vvho lost hir ievvel *did search for it in hir house*, & not out of hir house so vve must search the tru faith & vvhat is necessary for saluation vvith in the Chu. & of hir lavvful pastors, & not of heretiks vvho are out of the Chu. vvith vvhom. s. Paul *do forbid vs to take meate & foode*, much lese ought vve take of them spiritual foode; for in steed of holesome doct. they giu the poison of heresy. s. Ierom say *falshood imitateth truth, for if it had not som likness of truth it could not deceiue the innocent*; & as yet say *heretiks do steale the vvords of God, to the end they may by their serpents tongues vomite the poison of their hearts*; & he *compareth heretiks to bad tauer-*

Christ imposeth silence to diuels.

Luc. 4.

Ps. 49.

True doct. is to be searched in the Chu.

Iero. l. 4. c. 23. in Ierem.

Luc. 15.

1. Cor. 5.

Ierom. l. 1. c. 1. in Esay & l. 7. c. 18.

tauerners corrupting the good vvine of holy scrt.
Christ chãged vvater into vvine, but they change the vvine of Gods vvord into vvater. Refor. are much eloquent in their vvords, but s. Paul vvarneth *vs to bevvare that none seduct vs by sublime & eloquent speeches*, vpon this Theophilac say: *vvhat doth it auaile that one hath good grace & eloquence in persvvading, vvhil he is ignorãt of the truth?* Som Refor. are of good life & behauiour; but as the common prouerb say: *the coate maketh not the monke*, so neither do Refor. counterfetting make their pretended religion to be good, for vnder the coate of painted behauiour may often come rauishing vvoolfes; therfor such Refor. are more dangerous then others, & are more to be eschevved, for as s. Basile say: *by such good behauiour of heretiks the simple people is not only induced to giu credit to their false doct. but also is abused for being so accustomed & cõioyned vvith such heretiks that ther is no hope of reducing such to the faith & vnion of the Chu.* Origen say: *let vs carfully eschevv heretiks vvho are of good behauiour, for as the hauker by the baite & svveetnes of the meate taketh the pray, so Sathan by the good life & simple conuersation of sam heretiks, he taketh in his neets & holdeth by false discourses many Christians*, that vve may bevvare of such dangerous men s. Ignace say: *vvhosoeuer do speake against the traditions & obseruations of the Chu. albeit he vvere vvorthy of credit, albeit he fasted, kept virginity, did miracles, & do prophetise; yet esteeme such ons for a vvoolfe vvho corru-*

Ioa. 2.
Collos. 2.
Good life of heretiks dãgerous
Basil. ep. 70. ad Episc.
Orig ho. 7. in Ezech.
Igna. ep. ad diac. Hero.

Ierom. l. 2. c 10. in Ose. pteth the flocke of Christ, s. Ierom say: heretiks knovv not to do fruits of vertu, nor meritory vvorks bycause they hau lost the grace of our Lord; Isidore say: al good vvorks & iustices of heretiks do profite them nothing for heauen; & s. August. say: beleeue most certenly & vvithout any doubt that every heretike or schismatike if he be not vnited & associated to the Catho Chu: let him giu euersomuch to the poor, yea albeit he should for the name of Iesus, shed his blood; yet he can not be saued. This is it vvhich Refor. do not vnderstand; for although they are not of good life, yet they all say themselues to be in state of saluation, & doth promis to themselues eternal life, grounded vpon their nature & chimers.

Isid. l. de sum bon. c. 20.

Aug. l. de fide ad Petr. c. 39.

CHAP. XXXXVI.

Refor. vnexcusable, & the Rom. Catho. faith vvel established.

IF the holy Catho. faith vvere represented (vvher heresie raigneth) & made knovven according hir truth; it vvould be very hard for Refor. to find any one that vvould take paines to heare their false & fablelous doct. Rainalds not only is ignorant in many articles of our faith, but also seemeth to be as a blind mã iudging of colours vvhen he speakes of our beliefe, sith he imposeth to vs so many falshoods & impostures; he represents our Catho. faith othervvise then it is, & after vvrites that vve can not answere to him.

If one falshood or errour be sufficient to proue that your pretended religion is not gouerned by the holy ghost (for vvher falshood is, ther cā not be the holy ghost nor any true religion) vvhat can you answere to al the former falshoods, errours, & heresies vvhich you receiue & embrase? vvhat vvil you alleage for your defence at the terrible iudgmēt that expecteth you? you vvil say; *I thought my religion vvas true*, but vvhat folly is that? do you not see the memory of al the vvorlds past, & the agreement of al nations to make against you? the stones & marbers of the ancient Chu. Monasteries & Friers (vvher your self direct your letters to London, the vvord *friers* or *fratres* being the name giuē to religious men) vvhich your auncitors builded, do they not crie your condemnation? vvhat miracles hau you? vvhat angel hau spoken to you? vvhat holines hau you marked in Luther or Caluin vvho are th'authors of your sects? are you so void of iudgment that you do not see, that a religió vvhich beginnes by breaking of promis made to God, by sacrilege & lasciuious life of apostats (such as vvere Luther & Caluin) by the reuolt against Princes, against diuin & human lavves, by the filth & liberty of the flesh, by the dissolution of good māners, by the svvord, blood, fier, & brutal passion; do you not see (I say) that al these could not proceed from the holy ghost? do you not see that your fals religion is vvholy built vpon the sands of

antiquitie is against Refor.

The Origin of Refor. religion.

nature & ſelf vvil? vvhat intereſt had Luther apoſtating out of his monaſterie, but his nature & fleſh? vvas it not nature & carnal paſſion that made Caluin *Apoſtat Frieſt* to crie out againſt the Pope & other ſoueraigne Princes? yea this curſed Apoſtat Caluin more then any other Archeretike hath abuſed & applied his ſpirit & al his forces (taking part vvith Sathan) to feight againſt al antiquity, againſt al the fathers, counſels, & the vvhol Chu. yea & againſt God & his Saints: may vve not ſay the ſam of the more part of your chiefe maſters? perhaps as yet you vvil ſay at the iudgment day; *I found my religion vvas authoriſed by ſcrip.* o lamentable deceit! to vvhom did holy ſcrip. ſend you to knovv hir tru ſenſe? is it not to the Prieſts & lavvful Paſtors? vvhat did ſcrip. ſay to you othervviſe then that you ought to keep the traditions, & to obey to the lavvful Prelats of the Chu. & not to truſt to your proper iudgment, & that you ought to captiue your vnderſtanding in matters of faith? being much better to beleeue vvith a holy ſimplicity then to be reaſoning & queſtioning vvith a proud curioſity: it is vvel knovven to al, that diuels & al heretiks of euery age did take pretext of ſcrip. to colour their peruers doct. & that vvith more apparent places of ſcrip. then thos vvhich your Miniſters alleage; & yet al vvho followved ſuch heretiks miſerably perished: *for good ſcri. bad vnderſtood is the cauſe of al hereſie*; ſay. s. Auguſt. vvha

Scrip. is againſt Refor.

doth it auaile you to hau your mind al- *Aug. ep.*
vvayes in disquietnes, & to be alvvayes 222. *ad*
tossed like the vvaues of the sea vvithout *consent.*
any repose? al nouelties are dangerous
chiefly in matters of faith; they vvho em-
brase such nouelties, saileth in a sea ful of
mounsters & of tempests vvithout stare, *Nouelti*
healme, pilote, & vvithout any conduct, *is dan-*
but their ovvn proper iudgmēt, by vvhich *gerous in*
most easily they are deceiued. If you de- *faith.*
sire to take fruit by the contents of this
smal book, you must endeuour. 1. to hau *Three*
your spirit void of too great esteeme of *aduices.*
your ovvn capacity, & void of animosity 1.
& apprehensions vvhich doth cause mist
& darknes in most chining lights of truth;
this I say bycause your ministers telleth
you many false imaginations of the Pope
& Rom. Chu. as vvhen they speake of
the antichrist, of superstitions, of idolatry,
& such like impostures: 2ly. you must hau 2.
care of purging your conscienc from al
rustines of sinn; for the spirit of God is de-
lited among the floures of purity, & no-
thing doth more hinder the heauēly truth
then the impurity of life: the pearle is
corrupted in vineger; so the truth in a he-
art laced vvith the corruption of vices.
3ly you must eschevv a qnerulous & con- 3.
tentious spirit, not to stay vpō smal points
of litle importance & vnprofitable disp-
tations; for according Elias vision, *God is*
not found in the stormous vvind, nor in the qua- 3. *Reg.*
king of the earth, nor in the fier, but in a soveet gra- 19.
tious vvind carying light & comfort; so the

truth is not found ordinarily in hotte & contentious disputs, but rather in a staied & quiet spirit; by cause the faith goeth in an other māner then do human sciences: for to say, *vvherfor this? vvherfor that?* & to examin the causes & effects of matters is the fashió of lovver schools: but faith hauing for hir obiect God, vvho is an abisme of lights & perfections, can not giu demonstration of vvhat she beleeueth, othervvise she vvould not be faith, & God is not cóprehended by mortal men. Tertulian say: *he that seeketh faith seeketh not reason; Athens hath nothing to do vvith Hierusalem, nor the academy vvith the Church.* our schoole is the porch of Salomon, vvher vve must seeke God vvith simplicity of heart, & not vvith friuolous curiosity; our faith vvalketh vnder tvvo poles, or on tvvo vvheels; the one is to beleeue that vvhich God hath reuealed, th'other to beleeue by cause he, vvho is th'eternal truth, hath reuealed it vvithout any restrictió: vvhat vvrōg doth God to vs, if he vvil hau vs to beleeue of him, vvhat vve are not able to comprehend? it is not the irons part to aske vvhy do the diamant stone draue it; it is a great art & knovvledge to havv a conscionable ignoranc. Tertulian say: *al heresiks promiseth reason & knovvledge, they al assailed the faith by vvorldly iudgment*; but God teacheth vs to adore his mysteries vvith submission of spirit, & to make sacrifice of our proper iudgment at the altar of faith; this shevveth you to make esteeme of im-

God is the obiect of faith.

Tertu. in prescrip. cap. 8.

plicite faith, if you desire to hau tru faith & to be saued, sith your vvings are too short to cōprehend Gods mysteries. Our Rom. Catho. religion hath most strong reasons & vvel grounded motiues to cause any man to respect & to esteeme the great dignity & excellency of our Catho. faith; *& it hath for foundation al that may fortifie, comfort, & make stedfast a vertuous soule,* as say.s. August. if any one vvil seeke for a lavvful succession & mission of Pastors vvhich is altogither necessary for establishing an ecclesiastical hierarchie, vve hau that from th'Apostles to this time, our Bishops continualy succeeding one after an other; if any vvil aske the authority of Counsels vvhich are the veines, tongues, & liuing oracles of a tru religiō; looke & examin from age to age & they shalbe found in the Rom. Catho. religion making for vs; if one seeke for holy scrip. interpretations made by the fathers & Doctors vvho vvere the lights of the vvorld, the instruments of the holy ghost, & the Secretaries of diuin mysteries; they doth hightly condemne th'errours & nouelties of Refor. if any desire miracles vvhich vvere done befor th'eies of the vvorld vvith th'approbation yea of the miscreans & insensible persones; they giu sentence for our side: if the studie of perfectiō & holines of life are infallible markes of the tru faith; one may as soone coūt the stares of the firmamēt as to nūber the holy persones vvho florished in al ages in

Catho. faith vvel established.

Aug cōt. ep. fund.

Successiō & mission.

Counsels

Fathers interpreting scri.

miracles

Perfection & holines of life.

the Rom. religion; yea & as yet daily are seen with such excellent & rare vertues that liuing like Angels they speake as shining oracles of Gods diuinity: briefly if any ought to haue beliefe to ancient moniments; the marbers of the Chu. the sepulchers of our fathers & th'ancient monasteries beare witnes for vs. Thes strong & inuincible reasons caused s. Aug. to resolue himself to follow & embrace the Catho. religion which we professe saying: *many great & notable considerations retaineth me in the Catho. Chu. as th'agreement of nations, th'authority of the sam Chu. being borne by miracle, nourished with hope, augmented by charity, & fortified by hir antiquity, the succession of Bishops holdeth me in the Chu. which beginning with that seat & authority of Peter to whom God recommanded the care of his flocke, is maintained until this time*; & as yet say: *the name of Catho.* keepeth me in the Chu. & saith to a friend of his: *beleeue me ther is no way to heale al your disquietnese of mind then to follow the way of the Catho. Chu.* s. Vincēt say: *let vs follow the generality, the antiquity, the vniuersal accord, let vs hold that which is holden by al & of al & alwayes in case it be authorised by the diuin lawe & by the tradition of the Catho. Chu.* The knowing of this say Tertulian *is to know al.*

Ancient Chu. & monasteries.

Aug. cōt. ep. fundam.

Vinc. cited befor

Tertu de prescrip.

THE CONCLVSION.

I Pray you, Rainalds, to take al what is said here in good part, being not said to irritate you, but for to heale your soule, & spoken (as God may witnes) without

any passio, only proceeding of lou & zeale for Gods honour & glory & for the good of you & others, & to the end as your self say: *you may forstale the punishments of God vvho vvilbe prevented & vvho punisheth le more by hovv more his vvarnings vvas euident & large*; take then vvhat is said here, for Gods euident & large vvarning, *& arme your self lest you be foiled* (as your self say) *by Sathan vvho commeth suddenly*. I ame no lese desirous of your saluation then your good brother. God graunt that thes may take effect in you, & that you may not resist any further to the force of the spirit of truth, nor to the vocation of the holy ghost. It seemeth vvhat you vvrit in your second letter do not so much proceed fro you, but rather from others of your fellovves vvho are ignorant & vnvvise; for to vvhat purpose do you applie to your brother the example of Ananias & Saphira? your brother neuer had any goods pertaining to your assemblie, neither find you that he lied to the holy ghost, or that he deceiued Gods Chu. for albeit he vvas of your false religion (for vvhich he is sorie) yet he made not promis to continue in it; & although he had, yet the renouncing of a false religion (as did s. August) to embrace & follovv the tru religion, is not to deceiue but rather to honour God & his Chu. for as it vvould be vvicked for any man to promise or make an oth to commit any euil, as to steal, kil, or such like; & it vvould be more vvicked to per-

Rainalds vvords.

forme such oth or promis (as did Herod putting to death Iohn Baptist) so it is vvicked for them that giu their faith or promis to stay or follovv your pretended religion, & greater vvickednes & harme is it for them to cõtinue & persevere therin. It is rather your part to feare not only the temporal death of Ananias, but also the second & eternal death; for you resisting to Gods vocation, vvhich may be called, *lying to the holy ghost*; & for defrauding God & his Chu. of your soule, vvhich may be called, *tempting the spirit of God*, that is, taking from God his right, to vvit, your soule created & bought by the price of his holy blood; I pray God *to give you understanding* (as your self say) *in al things*, do you esteeme your brother so childese & to be so depriued of iudgment, having seen the difference betvvene your sect & our religion, that he should rather beleeue you then th'Apostles, ancient fathers, & the holy Counsels vvho hath cõdemned for heretiks them vvho holdeth your doct. & opinions? I am persvvaded, you vvil not presume to say vvith Luther, that you are more learned, that you vnderstand better the scrip. & that the holy ghost hath lightened & giuen to you more of the spirit of God then he gaue to al the fathers, Counsels, & antiquity. I pray you lament your ovvn lose, & not your brothers vvho is assured of th'obseruance of the lavv & vvay of heauen, taught by Iesus Christ; your brother daily giueth great thanks to

Act. 5.

God for deliuering him from errour & for bringing him to see the light & right way of truth, hauing sufficiēt knowledge how we are & do keep the doct. of th'ancient Chu. of God wherein he writheth you, & his mother & al his friends with al his heart; to this intent he prayeth at the feete of the sonn of God beseaching him to cōuert & bring you to the light of truth & to make you know the right way of saluation. This I hope & in this hope I end.

TO THE READER.

GOod reader, behold wel the forefrōt of this work fitly made by the help of him who is called the lion of the tribe of Iuda, who stricketh with the hamber the Ronie heart of incredulous heretiks, & yet they can not be mollified, therfor I am persuaded thou wilt say to me the common prouerb: *sed quid Aethiopem lauare conor, qui nulla opera candescit?* s. Iohn say: *the light came into the world, but men loued darknesse more then the light*; & saith: *they could not heare because they were not of God*; for they hauing eies & eares (like to idols) they can not see or heare, because as say Esay & s. Paul, *their heart is most dull: stopping their eares & closing their eies, least they should vnderstand, & be conuerted & healed by God.* Thou mayst see gentil reader that the authours flesh cōmō & plaine words; & if thou findest not here new inuented english words or curious speeches borowed of late from other languages, I pray thee excuse th'authors absence from his

Ioa. 3.

Ioa. 8.

Esay. 6. Act. 28.

natiue soile thes fortie years; the truth is to be sought for rather then vaine curious speeches: vvhat thou findest here vvith fruit & profit, attribute that to God; & if thou findest any thing that is not vvel said, attribute that to th'authors ignorance & not to malice; praying God to giu grace to al enuious to do better. Farvvel good reader, praying thee to remember th'author of this book in thy prayers.

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II. *The Roman doctrine giueth not to nature.* fol. 3.

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V. *The Marks of heresie & Heretiks.* fol. 15.

VI. *Contrarie marks in the Catholike Roman Church.* fol. 22.

VI. *Reformers prid & vanitie, being ignorant of reformation, they are vvel named Exterminatours.* fol. 26.

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THer are some faults escaped by the printers ignorance of the language. In fol. 102. in the margen for Gapan. read, Gap. anno 1603. command. read, commandements; doct. read, doctrine; sacram. read, sacraments; I ans. read, I answvere; reform, read, reformed or reformation as the sense saith. For briefenes the letter (e) is omitted in the end of many vvords.

Rainalds loadstone is put fol. 1.

Permission with the approbation.

VIsis à nobis approbationibus I. P. Theologiæ Doctoris & Hybernorum in Aquitania degentium Superioris Burdegalæ, die vndecima Iunij: necnon I. H. Theologiæ etiam Doctoris Tolosæ, die septima Februarij; damus licentiam Typographis edendi in lucem libellum apologeticum aduersus PAVLVM RAINALDVM hæreticum idiomate Anglicano conscriptum. Attento quod ex relatione prædictorum nobis constat nihil esse contrarium fidei orthodoxæ, imo conueniens esse vt imprimatur & in partibus hæreticorum publicetur. In cuius rei testimoniũ nos subscripsimus, die vigesima quinta Martij.

CIRON Vicarius generalis.

De dicti Domini Vicarij generalis mandato.

BERSAC Secretarius.

VVhat plague can Irland more embrate
Then vertue and learning to deface?
Vvlence error and herefy proceeds,
Suppreſſing faith, and all good deeds.
Fly that, and this embrace, o holy Ile.
So herefy; thy faith, ſhall neuer defyle:
Peruſe this book, and thou ſhalt ſee:
The truth declared, and herefy:
The Romain Church, God, hath, he doth, and vvil
In truth, and faith preſerue; and honour ſtill.

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rate
face?

le:

and vul
r still.